

THE
EPISTLES
AND
GOSPELS

THAT ARE APPOINTED TO
BE READ AND EXPLAINED
THROUGHOUT THE YEAR,
COLLECTED AND SET DOVVN
IN THIS FORM,
FOR THOSE, VVHO VVANTING
THE HOLY BIBLE, WOVL D IMPROVE
THEIR LEARNING ENGLISH BY
READING SVCH PIECES OF
SACRED WRITS.

THERE ARE ANNEXED SOME SELECT
PRAYERS, TAKEN OVT OF THE WHO-
LE DVTY OF MAN; AND THE
PRACTICE OF PIETY

Rom. I. 16.

*I am not ashamed of the Gospel of CHRIST;
for it is the power of GOD unto salvation to
every one, that believeth, to the Jew first,
and also to the Greek.*

WITEMBERG,
Printed for CHRIST. THEOPH. LVDEWIG,
in the year 1712.

9

7



4. 40. 8.
161.*



THE FIRST SVNDAY IN ADVENT.

THE EPISTLE. ROM. XIII. 8.

OWe no man any thing, but love one another: for he, that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer, than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.

light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord IESVS CHRIST, and make not provision for the flesh, to fulfil the lusts thereof.

THE GOSPEL. S. MATTH. XXI.

WHen they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent IESVS two disciples, saying unto them, Go in the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord has need of them; and straightway he will send them. All this was done, that it may be fulfilled, which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, Thy King cometh unto thee, meek, and sitting upon an ass, and a colt the
fole

sole of an ass. And the disciples went,
and did as IESVS commanded them,
and brought the ass and the colt, and
put on them their clothes, and they
set him thereon. And a very great
multitude spread their garments in the
way, others cut down branches from
the trees, and strawed them in the way.
And the multitudes, that went before,
and that followed, cried, saying, Ho-
sanna to the son of David: blessed is
he, that cometh in the name of the
LORD, Hosanna in the highest. And
when he was come into Jerusalem, all
the city was moved, saying, VVho is
this? And the multitude said, This is
Jesus, the Prophet of Nazareth of
Galilee. And Jesus went into the Tem-
ple of God; and cast out all them, that
sold and bought in the Temple, and
overthrew the tables of the money-
changers, and the seats of them, that
sold doves, and said unto them, It is
written, My house shall be called the
house

house of prayer, but ye have made it a den of thieves.

THE SECOND SVNDAY IN ADVENT.

THE EPISTLE. ROM. XV. 4.

WHatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one towards another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the Fathers; and that the Gentiles might glorify God for his mercy, as is written, For this cause I will confess to thee among the Gentiles,

les, and sing unto thy Name. And again he says, Rejoyce, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall use to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

THE GOSPEL. S. LVKE XXI. 25.

ANd there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of Nations with perplexity, the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things, which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the son of man, coming in a cloud with power and great glory. And when these things begin

to come to pass, then look up, and lift up your heads; for your redemption draws nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away, but my words shall not pass away.

THE THIRD SVNDAY IN
ADVENT.

THE EPISTLE. I COR. IV. I.

LEt a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgement: yea I judge not mine own self. For I know nothing by my self, yet am I not hereby justified; but he that judgeth me, is the Lord. Therefore judge nothing before

re

re the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

THE GOSPEL. S. MATTH. XI. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he, that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again these things, which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he who soever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes, concerning John, VVhat went ye out into the wilderness to see? A reed shaken

A s

ken

ken with the wind? But what went ye out for to see? A man, clothed in soft raiment? Behold, they that wear soft clothing, are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

THE FOURTH SVNDAY IN
ADVENT.

THE EPISTLE. PHIL. IV. 4

Rejoyce in the Lord alway, and again I say, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your

your hearts and minds through Christ Jesus.

THE GOSPEL. S. JOHN I. 19.

THis is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, VWho art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, VWhat then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, VWho art thou? that we may give an answer to them, that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias: and they, which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them,

them, saying, I baptize with water: but there standeth one among you, whom ye know not. He it is, who coming after me, is preferred before me, whose shoes-latchet I am not worthy to unloose. These things were done in Bethabara, byond Jordan, where John was baptizing.

THE NATIVITY OF OVR LORD
IESVS CHRIST,
OR
THE BIRTH-DAY OF CHRIST,
COMMONLY CALLED CHRIST-
MAS-DAY.

THE EPISTLE. HEBR. I. I.

GOd, who at sundry times and in divers manner spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the expresse image of his per-

person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: being made so much better, than the Angels; as he hath by inheritance obtained a more excellent name, than they. For unto which of the Angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a father, and he shall be to me a son? And again, when he bringeth the first begotten into the world, he saith, And let all the Angels of God worship him. And of the Angels he saith, Who maketh his Angels spirits, and his ministers a flame of fire. But unto the son he saith, Thy throne, o God, is for ever and ever, a scepter of righteousness is the sceptre of thy Kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows. And Thou Lord, in the
begin;

beginning hast laid the fundation of the earth; and the heavens are the works of thine hand. They shall perish, but thou remainest; and they all shall wax old, as doth a garment; and as a vesture shall thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

AN OTHER EPISTLE. | TIT. II. II.

THe grace of God, that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

OR.

BUt after that the kindness and love of God our saviour toward man appeared: not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost; which he shed on us abundantly, through Jesus Christ our saviour: that being justified by his grace we should be made heirs according to the hope of eternal life.

THE GOSPEL. S. JOHN. I. 1.

IN the beginning was the Word, and the VVord was with God, and the VVord was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from

from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man, that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the onely begotten of the father) full of grace and truth.

AN OTHER GOSPEL. S. LUK. II. I.

AND it came to pass in those days, that there went out a decree from Cesar

he
it-
gh
nat
nat
ch
nto
nd
he
nto
im
to
ons
on
of
nor
and
velt
the
e-fa-
I.
ays,
om
esar

Cesar Augustus, that all the world
should be taxed. (And this taxing was
first made, when Cyrenius was gover-
nour of Syria) And all went to be taxed;
every one into his own City. And Jo-
seph also went up from Galilee, out of
the City of Nazareth, into Judea, unto
the City of David, which is called Beth-
lehem (because he was of the house and
linage of David) to be taxed with Mary
his espoused wife, being great with
child. And so it was, that while they
were there, the days were accomplish-
ed, that she should be delivered. And
she brought forth her firstborn son, and
wrapped him in swaddling clothes, and
laid him in a manger, because there
was no room for them in the inn. And
there were in the same countrey shep-
herds abiding in the field, keeping
watch over their flock by night. And
lo, The Angel of the Lord came upon
them, and the glory of the Lord shone
round about them, and they were sore
afraid. And the Angel said unto them,
B Fear

Hear ye not: for behold, I bring you
 good tidings of great joy, which shall
 be to all people. For unto you is born
 this day, in the city of David, a Sa-
 viour, which is Christ the Lord. And this
 shall be a sign unto you; Ye shall find
 the babe wrapped in swaddling clothes,
 lying in a manger. And suddenly there
 was with the Angel a multitude of
 the heavenly host, praising God, and
 saying, Glory to God in the highest,
 and on earth peace, good will toward
 men.

S. STEPHENS DAY.

THE EPISTLE. ACTS VI. 8. ET VII. 55.

AND Stephen full of faith and po-
 wer, did great wonders and mira-
 cles among the people. Then there
 arose certain of the synagogue, which
 is called the synagogue of the Libertines,
 and Cyrenians, and Alexandrians,
 and of them of Cilicia, and of Asia, dis-
 puting with Stephen: And they were
 not

not able to resist the wisdom and the spirit, by which he spake. Then they suborned men, which said, we have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the Council: And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs, which Moses delivered us. And all that sate in the Council, looking stedfastly on him, saw his face, as it had been the face of an angel. But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord; And cast him out

of the City, and stoned him: and the witnesses laid down their clothes at a young mans feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Iesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge; And when he had said this, he fell asleep.

THE GOSPEL. S. MATTH. XXIII. 34.

BEhold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Ierusalem, Ierusalem, thou, that killest the prophets, and stonest

stoneſt them, which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me hence forth, till ye ſhall ſay, Bleſſed is he, that cometh in the name of the Lord.

S. JOHN THE EVANGELISTS DAY.

THE EPISTLE. I. S. JOHN I. I.

That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life (for the life was maniſeſted, and we have ſeen it, and bear witneſs; and ſhew unto you that eternal life, which was with the father, and was maniſeſted unto us) That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip

B 3

with

with us; and truly our fellowship is with the Father, and with his son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message, which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say, that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin. If we say, that we have no sin, we deceive our selves, and the truth is not in us. If we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say, that we have not sinned, we make him a liar, and his word is not in us.

THE GOSPEL. S. JOHN XXI. 15.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than the-

these? He saith unto him, Yea, Lord, thou knowest, that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest, that I love thee. He saith unto him, Feed my sheep. He saith unto him a third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest, that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdedst thy self, and walkedst, whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thine hands, and another shall girt thee, and carry thee, whither thou wouldst not. This spake he, signifying, by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter turning about, seeth

seeth the disciple, whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he, that betrayeth thee? Peter seing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will, that he tarry, till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but if I will that he tarry, till I come, what is that to thee? This is the disciple, which testifieth of these things, and wrote these things, and we know, that his testimony is true.

THE SVNDAY AFTER CHRISTMAS - DAY.

THE EPISTLE. GAL. IV. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time

time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them, that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

THE GOSPEL. S. LUKE II. 33.

AND Joseph and his Mother marvelled at those things, which were spoken of him. And Simeon blessed them, and said unto Mary his Mother, Behold, this child is set for the fall and rising again of many in Israël: and for a sign, which shall be spoken against: (yea a sword shall pierce through thy own soul also) that the thoughts of many

hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with a husband seven years from her virginity: And she was a widow of about fourscore and four years: which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them, that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.

THE CIRCUMCISION OF CHRIST.

OR

THE NEW YEAR-DAY.

THE EPISTLE. GALAT. III. 23.

BVt before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are not longer under a school-master. For ye are all the children of God, by faith in Christ Jesus. For as many of you, as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise.

THE

TO THE GOSPEL. S. LVKE II. 21.

ANd when eight days were accomplished for the circumcising of the child, his name was called IESVS, which was so named of the Angel, before he was conceived in the womb.

THE SVNDAY AFTER THE NEW-YEAR-DAY.

THE EPISTLE. I. PET. III. 20.

IN the ark of Noah few, that is, eight souls, were saved by water. The like figure whereunto, even Baptisme, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; Angels, and authorities, and powers being made subject unto him.

THE GOSPEL. S. MATTHE. III. 13.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said, unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, The heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved son, in whom I am well pleased.

THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

THE EPISTLE. ESA. LX. I.

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.

thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto thee: the forces of the Gentiles shall come unto thee: the multitude of camels shall cover thee: the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring gold and incense, and they shall shew forth the praises of the LORD.

THE BRISTLE. E.S.A. LX.
 The life shines forth, light is come, and
 the glory of the Lord is risen upon
 thee.

THE

THE GOSPEL S. MATTH. II. 1.

When Jesus was born in Bethlehem of Judea, in the days of Herod, the king, behold, there came wise-men from the East to Jerusalem, saying, Where is he, that is born king of the Jews? for we have seen his star in the East, and are come to worship him. When Herod, the king, had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem, in the land of Judea: for thus is written by the Prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour, that shall rule my people Israel. Then Herod, when he had privily called the wise-men, enquired of them diligently, what time the star appeared. And he sent them to Bethlehem, and said, Go,

Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary, his mother, and fell down, and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold, and frank incense, and myrrhe. And being warned of God in a dream, that they should not return to Herod; they departed into their own countrey another way.

THE FIRST SVNDAY AFTER
THE EPIPHANY.

THE EPISTLE. ROM. XII. I.

I beseech you therefore, brethren, by the mercies of God, that ye present your

your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man, that is among you, not to think of himself more highly, than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so, we being many, are one body in Christ, and every one members one of another.

THE GOSPEL. S. LVKE II. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they

C

had

had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him, were astonished at his understanding, and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it, that ye sought me? wist ye not, that I must be about my fathers business? And they understood not the saying, which he spake unto them. And he went down with them, and came to Nazareth, and

reth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in his wisdom and stature, and in favour with God and man.

THE SECOND SVNDAY AFTER THE EPIPHANY.

THE EPISTLE. ROM. XII. 6.

HAVING then gifts, differing, according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that gives, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that, which is evil, cleave to that, which is good. Be kindly affectioned one to another with brotherly love, in honour, preferring one another: not

slouthful in business, fervent in spirit: serving the Lord: rejoycing in hope: patient in tribulation: continuing instant in prayer: distributing to the necessity of saints: given to hospitality. Bless them, which persecute you; bless and curse not. Rejoyce with them, that do rejoyce, and weep with them, that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

THE GOSPEL. S. JOHN II. I.

ANd the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And

And there were set there six water-pots of stone, after the manner of purifying of the Jews, containing two or three firkins a piece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water, that was made wine, and knew not, whence it was (but the servants, which drew the water, knew) the governor of the feast called the bride-groom, and saith unto him, Every man at the beginning doeth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine untill now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

THE THIRD SVNDAY AFTER
EPIPHANY.

THE EPISTLE. ROM. XII. 16.

C 3

Be

BE not wise in your own conceits. Re-
compense to no man evil for evil.
Provide things honest in the sight of all
men. If it be possible as much as lieth
in you, live peaceably with all men.
Dearly beloved, avenge not your selves,
but rather give place unto wrath; for it
is written, Vengeance is mine; I will
repay, saith the Lord. Therefore if
thine enemy hunger, feed him; if he
durst, give him drink: for in so doing,
thou shalt heap coals of fire on his head.
Be not overcome of evil, but overcome
evil with good.

THE GOSPEL S. MATTH. VIII. I.

WHen he was come down from the
mountain, great multitudes follow-
ed him. And behold, there came a
leper, and worshipped him, saying,
Lord, if thou wilt, thou canst make me
clean. And Jesus put forth his hand,
and touched him saying, I will, be thou
clean. And immediately his leprosy
was cleansed. And Jesus saith unto
him,

him, see thou tell no man, but go thy way, shew thy self to the priest, and offer the gift, that Moses commanded for a testimony unto them. And when Jesus was entred into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lyeth at home sick of the palsey, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy, that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having fouldiers unto me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them, that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham,

and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into utter darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

THE FOVRTH SVNDAY AFTER
EPIPHANY.

THE EPISTLE. ROM. XIII. I.

LEt every soul be subject to the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:

same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him, that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also, for they are Gods ministers attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

Note: FOR THIS SVNDAY SERVETH ALSO THE EPISTLE OF THE FIRST SVNDAY IN ADVENT.

THE GOSPEL. S. MATTH. VIII. 23.

AND when he was entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered

vered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, o ye of little faith? Then he arose, and rebuked the winds, and the sea, and there was a great calm. But the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him.

THE FIFTH SVNDAY AFTER
EPIPHANY.

THE EPISTLE. COL. III. 12.

PVt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in

in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

THE GOSPEL. S. MATTH. XIII. 24

THE kingdom of heaven is likened unto a man, which sowed good seed in his field. But while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the housholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him,

Wilt

Wilt thou then that we go and gather them up. But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather yet together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

THE SIXTH SVNDAY AFTER
EPIPHANY.

THE EPISTLE. 2. PET. I. 16.

WE have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye-witnesses of his Majesty. For he received from God, the father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with

with him in the holy mount. We have also a more sure word of prophecy; where unto ye do well that ye take heed, as unto a light, that shineth in a dark place, untill the day dawn, and the day-star arise in your hearts: knowing this first, that no prophesie of the scripture is of any private interpretation: for the prophesie came not in old time by the will of man; but holy men of God spake, as they were moved by the holy Ghost.

THE GOSPEL. S. MATTH. XVII. I.

ANd after six days Jesus taketh Peter, James, and John his Brother, and bringeth them up into an high mountain a part. And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make three taber-

tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came, and touched them, and said, Arise, and be not afraid. And when they had lift up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, untill the son of man be risen again from the dead.

**THE SVNDAY CALLED
SEPTVAGESIMA,
OR
THE THIRD SVNDAY BEFORE
LENT.**

THE EPISTLE. I. COR. IX. 24.

KNow ye not, that they, which run
on a race, run all, but one receiveth
the

the prize? so run that ye may obtain.
And every man that striveth for the
mastery, is temperate in all things.
Now they do it to obtain a corruptible
crown, but we an incorruptible. I the-
refore so run, not as uncertainly; so
fight I, not as one that beateth the air.
But I keep under my body, and bring it
into subjection, lest that by any means,
when I have preached to others, I my-
self should be a cast-away.

THE GOSPEL. S. MATTH. XX. I.

THe Kingdom of heaven is like unto
a man that is an housholder, which
went out early in the morning to hire
labourers into his vineyard. And
when he had agreed with the labourers
for a peny a day, he send them into his
vineyard. And he went out about
the third hour, and saw others standing
idle in the market-place, and said unto
them, Go ye also in the vineyard, and
whatsoever is right, I will give you.
And they went their way. Again he
went

went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, VVhy stand ye here all the day idle? they say unto him, Because no man hath hired us. He saith unto them, Go ye also in the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came, that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed, that they should have received more, and they likewise received every man a peny. And when they had received it, they murmured against thee good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answer-

answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a peny? take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with my own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

**THE SVNDAY CALLED
SEXAGESIMA,
OR
THE SECOND SVNDAY BEFORE
LENT.**

THE EPISTLE. 2. COR. XI. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit whereinto ever any is bold

D (I speak

(I speak foolishly) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? So am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft; Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwreck. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by my own countrey-man; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst, in fastings often; in cold and nakedness; besides those things that are without, that which comes upon me daily, the care of all the churches. Who is weak and I am not weak? who is offended and I burn

Are
rae-
d of
ini-
am
in
ore
five
ne,
nce
up-
een
in
; in
in
ci-
rils
en;
ch-
fa-
esi-
hat
are
nd
d I
urn

burn not? If I must needs glory of the things, which concern my infirmities. The God and the father of our Lord Jesus Christ, which is blessed for evermore, knoweth, that I lie not.

THE GOSPEL. S. LVKE VIII. 4.

WHen much people were gathered together, and were come to him out of every city, he spake by a parable. A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was troden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up, with it and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He, that hath ears to hear, let him hear. And his disciples asked him, saying, what might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others

In parable: that seeing the might not see, and hearing, they might not understand. Now the parable is this; The seed is the word of God. Those by the way-side are they, that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of tentation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

THE SVNDAY CALLED
QVINQVAGESIMA,

OR.

OR

THE NEXT SVNDAY BEFORE
LENT.

THE EPISTLE. I. COR. XIII. I.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envies not; charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

D 3

Cha-

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that, which is perfect, is come, then that, which is in part, shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of this is charity.

THE GOSPEL. S. LUKE XVIII. 31

Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets, concerning the son of man, shall be accomplished.
For

For he shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they these things, which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked, what it meant. And they told him: that Jesus of Nazareth passeth by. And he cryed, saying, Jesus, thou son of David, have mercy upon me. And they, which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, what wilt thou, that I should do unto thee? And he said, Lord, that I may receive.

receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST SVNDAY IN LENT.
CALLED INVOCAVIT.

THE EPISTLE. 2. COR. VI. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain: (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold now is the accepted time, behold now is the day of salvation) giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kind-

kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE GOSPEL. S. MATTH. IV. I.

Then was Jesus let up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the son of God, command, that these stones be made bread. But he answered and said, It is written, Men shall not live by bread alone, but by every word that proceedeth out of the mouth of

God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministred unto him.

THE

THE SECOND SVNDAY IN LENT,
CALLED REMINISCERE.

THE EPISTLE. I. THESS. IV. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us, how you ought to walk, and to please God, so ye would abound more and more. For ye know, what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know, how to possess his vessel in sanctification and honour: not of the lust of concupiscence, even as the gentiles, which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we have also forewarned you and testified. For God has not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy spirit.

THE

THE GOSPEL S. MATTH. XV. et

Jesus went thence and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, o Lord, thou son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she cries after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs, which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

THE

THE THIRD SVNDAY IN LENT,
CALLED OCCLI.

THE EPISTLE. EPHES. V. I.

BE ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, & hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication and all uncleanness or covetousness, let it no be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for

(for the fruit of the spirit is in all goodness, and righteousness, and truth) proving, what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things, which are done of them in secret. But all things, that are reproved, are made manifest by the light: for whatsoever doeth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE GOSPEL. S. LVKE XI. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And other tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself,

self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt, the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he take from him all his armour, wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he, that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out. And when he cometh, he findeth it swept and furnished. Then goeth

goeth he, and taketh to him seven other spirits more wicked, than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb, that bare thee, and the paps, which thou hast sucked. But he said, Yea rather blessed are they that hear the word of God and keep it.

THE FOURTH SUNDAY IN
LENT, CALLED LAETARE.

THE EPISTLE. GAL. IV. 21.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman, was born after the flesh; but he of the free woman, was by promise. Which things are an allegory: for these are the two covenants: the one from the mount Sinai, which gendreth to bondage, which is Agar. For

For this Agar is mount Sinai in Arabia;
and answereth to Jerusalem, which
now is, and is in bondage with her child-
ren. But Jerusalem, which is above,
is free; which is the mother of us all.
For it is written, Rejoyce thou barren,
that bearest not; break forth and cry,
thou that travailest not; for the desolate
has many more children, than she,
which hath an husband. Now we,
brethren, as Isaac was, are the children
of promise. But as then, he that was
born after the flesh, persecuted him,
that was born after the spirit; even so it is
now. Nevertheless, what saith the
Scripture? Cast out the bond-woman,
and her son; for the son of the bond-woman
shall not be heir with the son of
the free-woman. So then, brethren,
we are not children of the bond-woman,
but of the free.

THE GOSPEL. S. JOHN VI. 1.

JESUS went over the sea of Galilee,
which is the sea of Tiberias, and a
great

A great multitude followed him, because they saw his miracles, which he did on them, that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philipp, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew, what he would do) Philipp answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distri-

distributed to the disciples, and the disciples to them, that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments, that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle, that Jesus did, said, This is of a truth that prophet, that should come into the world.

THE FIFTH SVNDAY IN LENT,
CALLED JVDICA.

THE EPISTLE. HEBR. IX. II.

CHrist being come an high Priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats
E 2. and

and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? And for this cause he is the Mediatour of the new Testament, that by means of death, for the redemption of the transgressions, that were under the first testament, they which are called might receive the promise of eternal inheritance.

THE GOSPEL. S. JOHN. VIII. 46.

JESUS said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of

of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil, but I honour my father, and ye do dishonour me; and I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know, that thou hast a devil. Abraham is dead, and the Prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater, than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing: it is my father, that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you, but I know him, and keep his saying. Your father Abraham re-

joyced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

THE SVNDAY NEXT BEFORE
EASTER, CALLED THE
PALM-SVNDAY.

THE EPISTLE. PHIL. II. 5.

LEt this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion of a man he humbled himself, and became obedient unto death, even the death of the cross. Whe-
refo-

refore God also hath highly exalted him,
and given him a name, which is above
every name; that at the name of Jesus
every knee should bow, of things in
heaven, and things in earth, and things
under the earth; and that every tongue
should confess, that Jesus Christ is Lord,
to the glory of God the Father.

THE GOSPEL COMMONLY USED
THIS SVNDAY, IS THAT OF THE
FIRST SVNDAY IN ADVENT:

BVT IN STEAD THEREOF ONE MAY
READ THE XXVI. AND XXVII.
CHAPTERS OF S. MATTH. AS
FOLLOW.

AND it came to pass, when Jesus had
finished all these sayings, he said un-
to his disciples, Ye know, that after two
days is the feast of the passover, and the
Son of man is betrayed to be crucified.
Then assembled together the chief
priests, and the scribes, and the elders of
the people, unto the palace of the high
priest, who was called Caiphas, and

consulted, that they might take Jesus by subtilty, and kill him. But they said, Not on the feast-day, lest there be an uproar among the people. Now when Jesus was in Bethany, in the house of Simon, the leper, there came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, why trouble you the woman? for she hath wrought a good work upon me. For ye have the poor always with you, but me ye have not allways. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, VVheresoeuer this Gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memory of her. Then one
of

of the twelve, called Judas Iscariot, went unto the chief Priests, and said unto them, What will ye give me, and I will deliver him to you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou, that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them, and they made ready the passover. Now when the even was come, he sate down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth

his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but woe unto that man, by whom the Son of man is betrayed: it had been good for that man, if he had not been born. Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave it to them, saying, Drink ye all of it: for this is my blood of the new Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, untill that day, when I drink it new with you in my Fathers kingdom. And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd

shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee: likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not

not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came, and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold he is at hand, that doth betray me. And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the
 peo-

people. Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast. And forthwith he came to Jesus and said, Hail Master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and stroke a servant of the high Priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out against a thief with swords and staves for to take me? I sate daily with you, teaching in the temple, and ye laid no hold

hold on me. But all this was done, that the scriptures of the Prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus, led him away to Caiphas the high Priest, where the Scribes and the elders were assembled. But Peter followed him a fur off unto the high Priests palace, and went in, and sate with the servants to see the end. Now the chief Priests, and elders, and all the Council sought false witnesses against Jesus to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high Priest arose, and said unto him, Answerest thou nothing? What is it, what these witnesses against thee? But Jesus held his peace. And the high Priest answered, and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the

The Christ the Son of God. Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands, saying, Prophecie unto us, thou Christ, who is he that smote thee? Now Peter sate without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not, what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an

an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely, thou also art one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt denie me thrice. And he went out, and wept bitterly. VVhen the morning was come, all the chief Priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate, the Governor. Then Judas which had betrayed him, when he saw, that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief Priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, VVhat is that to us? see thou to that. And he cast down
the

the pieces of silver in the temple, and departed, and went and hanged himself. And the chief Priests took the silver-pieces, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field, to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief Priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not, how many things they witness against thee? And he answered him to never a
F word,

word, inſomuch that the governor marvelled greatly. Now at that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barrabas. Therefore when they were gathered together, Pilate ſaid unto them, VVhom will ye, that I releaſe unto you? Barrabas or Jeſus, which is called Chriſt? For he knew, that for envie they had delivered him. VVhen he was ſet down on the judgement-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him. But the chief Prieſt and elders perſwaded the multitude, that they ſhould aſk Barrabas, and deſtroy Jeſus. The governor answered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barrabas. Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be

be crucified. And the governor said, Why, what evil hath he done? But they cried out the more saying, Let him be crucified. When Pilate saw, that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us and on our children. Then released he Barrabas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governor took Jesus into the common hall: and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him:

on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place, called Golgatha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there. And set up over his head his accusation written, THIS IS JESVS THE KING OF THE JEVVS. Then were there two thieves crucified with him, one of the right hand, and an other on the left. And they that passed by, reviled him, wagg-
ing

ing their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief Priests mocking him with the Scribes and elders, said, He saved others, himself he cannot save, if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachtani*, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a

reed, and gave him to drink. The rest
 said, Let be, let us see, whether Elias will
 come to save him. Jesus when he had
 cried again with a loud voice, yielded up
 the Ghost. And behold, the vail of the
 temple was rent in twain, from the top
 to the bottom, and the earth did quake,
 and the rocks rent. And the graves
 were opened, and many bodies of saints,
 which slept, arose. And came out of
 the graves after his resurrection, and
 went into the holy city, and appeared
 unto many. Now when the Centu-
 rion, and they that were with him,
 watching Iesus, saw the earth-quake,
 and those things that were done, they
 feared greatly, saying, Truly this was
 the Son of God. And many women
 were there (beholding a far off) which
 followed Iesus from Galilee, ministring
 unto him. Among which was Mary
 Magdalene, and Mary the mother of
 James and Ioses, and the mother of Ze-
 bedees children. VVhen the even
 was come, there came a rich man of
 Ari-

Arimathea, named Joseph, who also himself was Iesus disciple: He went to Pilate, and begged the body of Iesus: then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloath, and laid it in his own new tomb, which he had hewen out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure untill the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse, than the first. Pilate said unto them, Ye have a watch, go

F 4

your

your way, make it as sure, as you can.
So they went, and made the sepulchre
sure, sealing the stone, and setting a
watch.

MVNDAY BEFORE EASTER.

FOR THE EPISTLE. ISAI. LXIII. I.

WHo is this that cometh from Edom,
with died garments from Bozrah?
this that is glorious in his apparel, tra-
velling in the greatness of his strength?
I that speak in righteousness, mighty to
save. VWherefore art thou red in thi-
ne apparel, and thy garments like him,
that treadeth in the wine-fat? I have
troden the wine-press alone, and of the
people there was none with me: for I
will tread them in mine anger, and
trample them in my fury, and their
blood shall be sprinkled upon my gar-
ments, and I will stain all my raiment.
For the day of vengeance is in mine
heart, and the year of my redeemed is
come. And I looked, and there was
none

none to help; and I wondred, that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all, that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy spirit, therefore he was turned to be their enemy, and he fought

against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: Where is thy zeal, and thy strength, the founding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer,
thy

thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

THE GOSPEL. S. MARK. XIV. I.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought, how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uprore of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indigna-

indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened

ed bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found, as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

And

And he answered and said unto them,
 It is one of the twelve that dippeth with
 me in the dish. The Son of man indeed
 goeth, as it is written of him: but wo to
 that man by whom the Son of man is
 betrayed: good were it for that man,
 if he had never been born. And as they
 did eat, Jesus took bread, and blessed,
 and brake it, and gave to them, and said,
 Take, eat: This is my body. And he
 took the cup, and when he had given
 thanks, he gave it to them: and they all
 drank of it. And he said unto them,
 This is my blood of the New Testa-
 ment, which is shed for many. Verily
 I say unto you, I will drink no more of
 the fruit of the vine, until that day that I
 drink it new in the kingdom of God.
 And when they had sung an hymn,
 they went out into the mount of Oli-
 ves. And Jesus saith unto them, All ye
 shall be offended because of me this
 night: for it is written, I will smite the
 shepherd, and the sheep shall be scatter-
 ed. But after that I am risen, I will go
 befo-

before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father; all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them

them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come,

come, he goeth straightway to him, and saith, Master, Master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes; and Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief

G

priests,

priests, and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him; but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy:

my: what think ye? And they all con-
demned him to be guilty of death. And
some began to spit on him, and to cover
his face, and to buffet him, and to say
unto him, Prophesie; and the servants
did strike him with the palms of their
hands. And as Peter was beneath in
the palace, there cometh one of the
maids of the high priest; and when she
saw Peter warming himself, she looked
upon him, and said, And thou also wast
with Jesus of Nazareth. But he denied,
saying, I know not, neither understand
I what thou sayest. And he went out
into the porch, and the cock crew. And
a maid saw him again, and began to say
to them that stood by, This is one of
them. And he denied it again. And
a little after, they that stood by, said
again to Peter, Surely thou art a Gali-
lean, and thy speech agreeth thereto.
But he began to curse and to swear,
saying, I know not this man of whom ye
speak. And the second time the cock
crew. And Peter called to mind the

G 2

word

word that Iesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY, BEFORE EASTER.

THE EPISTLE. ISAI L. V. 5.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me: who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. VWho is among

among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

THE GOSPEL. S. MARK. XV. I.

ANd straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that

G 3

Pila-

Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barrabas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (for he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barrabas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him, whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? and they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barrabas unto them,

them, and deliverd Jesus, when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium, and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgatha, which is, being interpreted, the place of a scull. And they gave him to drink wine mingled with myrrhe: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what

every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, **THE KING OF THE JEVVS.** And with him they crucified two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud
 voi-

voice, saying: Elai, Elai, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. There were also women looking on a far off, among whom was Mary Magdalene, and Mary the mother of James, the less, and of Ioseph and Salome. Who also, when he was in Galilee, followed him, and ministred unto him, and many other women which came up with him unto Jerusalem. And now when the

G 5

even

event was come (because it was the preparation, that is the day before the Sabbath) Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled, if he were already dead, and calling unto him the Centurion, he asked him, whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joseph beheld, where he was laid.

WEDNESDAY BEFORE EASTER.

THE EPISTLE. HEBR. IX. 16.

WHere a testament is, there must also of necessity be the death of the testator:

tour: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Where upon neither the first testament was dedicated without blood: For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet-wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into

into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entreth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

THE GOSPEL S. LVKE XXII. AND XXIII.

NOW the feast of unleavened bread drew nigh, which is called the pas-
sover. And the chief priests, and scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with
the

the chief priests, and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter, and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when

when the hour was come, he sat down,
 and the twelve apostles with him. And
 he said unto them, With desire I have
 desired to eat this passover with you be-
 fore I suffer. For I say unto
 you, I will not any more eat the-
 reof, until it be fulfilled in the kingdom
 of God. And he took the cup, and ga-
 ve thanks, and said, Take this, and divi-
 de it among yourselves. For I say unto
 you, I will not drink of the fruit of the
 wine, until the kingdom of God shall
 come. And he took bread, and gave
 thanks, and brake it, and gave unto
 them, saying, This is my body which is
 given for you: this do in remembran-
 ce of me. Likewise also the cup after
 supper, saying, This cup is the new
 testament in my blood, which is shed
 for you. But behold the hand of him
 that betrayeth me, is with me on the
 table. And truly the Son of man goeth
 as it was determined; but woe unto that
 man, by whom he is betrayed. And
 they began to enquire among them
 selves,

selves, which of them it was that should
 do this thing. And there was also a
 strife among them, which of them
 should be accounted the greatest. And
 he said unto them, The kings of the
 Gentiles exercise lordship over them,
 and they that exercise authority upon
 them, are called benefactors. But ye
 shall not be so; but he that is greatest
 among you, let him be as the younger;
 and he that is chief, as he that doth serve.
 For whether is greater, he that sitteth
 at meat, or he that serveth? is not he
 that sitteth at meat? But I am among
 you as he that serveth. Ye are
 they which have continued with
 me in my temptations. And I
 appoint unto you a kingdom, as
 my Father hath appointed unto me:
 that ye may eat and drink at my table in
 my kingdom, and sit on thrones,
 judging the twelve tribes of Israel. And
 the Lord said, Simon, Simon, behold,
 Satan hath desired to have you, that he
 may sift you, as wheat. But I have
 pray-

prayed for thee, that thy faith fail not ; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, VVhen I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him.

him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stonescast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were

H

about

about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman,

man, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus, mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecie, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their

their council, saying, Art thou the
 Christ? tell us. And he said unto
 them, If I tell you, you will not believe.
 And if I also ask you, you will not an-
 swer me, nor let me go. Hereafter
 shall the Son of man sit on the right
 hand of the power of God. Then said
 they all, Art thou then the Son of God?
 And he said unto them, Ye say that I am.
 And they said, What need we any fur-
 ther witness? for we our selves have
 heard of his own mouth. And the
 whole multitude of them arose, and led
 him unto Pilate. And they began to
 accuse him, saying, We found this fellow
 perverting the nation, and forbidding
 to give tribute to Cesar, saying, that he
 himself is Christ a king. And Pilate
 asked him, saying, Art thou the king of
 the Jews? And he answered him, and
 said, Thou sayest it. Then said Pilate
 to the chief priests and to the people,
 I find no fault in this man. And they
 were the more fierce, saying, He
 stirreth up the people, teaching
 through-

throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked, whether the man were a Galilean. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him. and he hoped, to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between them selves. And Pilate, when he had called together the chief priests, and the rulers, and the

people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things, whereof you accuse him: no nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with that man, and release unto us Barrabas (who for a certain sedition made in the city, and for murder was cast in prison) Pilate therefore willing to release Jesus, spake again to them: But they cried, saying, Crucifie him, crucifie him. And he said unto them the third time, VVhy, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voice, requiring, that he might be crucified: And the voices
of

of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs, that never bare, and the paps, which never gave suck. Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the

dry? And there were also two other malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the choten of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of Jews, save thy self. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEVVS.** And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thy self, and us. But the other answering, rebuked him, saying,
Dost

Dost not thou fear God, seeing thou art in the same condemnation? And we in deed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me, when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise. And it was about the sixth hour. And there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw, what was done, he glorified God, saying, Certainly, this was a righteous man. And all the people, that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women, that

H 5 follow-

followed him from Galilee, stood afar off, beholding these things. And behold there was a man named Joseph, a counsellor, and he was a good man, and a just: (the same had not consented to the counsel and deed of them) he was of Arimathea, a city of the Jews (who also himself waited for the kingdom of God) This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre, that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandment.

THVRSDAY BEFORE EASTER,
COMMONLY CALLED THE
GREEN THVRSDAY.

THE

THE EPISTLE. I. COR. XI. 23.

I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night, in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take; eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are

are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

THE GOSPEL. S. JOHN XIII. 1.

NOW before the feast of the passover, when Jesus knew, that his hour was come, that he should depart out of this world unto the Father, having loved his own, which were in the world, he loved them unto the death. And supper being ended (the devil having now put into the heart of Judas Iscariot, Simons Son, to betray him) Jesus knowing, that the Father had given all things into his hands, and that he was come from God, and went to God, he riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel, wherewith he was girded. Then cometh he to Simon

Simon Peter : and Peter said unto him,
 Lord, dost thou wash my feet? Jesus
 answered and said unto him, What I
 do, thou knowest not now: but thou
 shalt do hereafter. Peter saith unto
 him, Thou shalt never wash my feet.
 Jesus answered him, If I wash thee not,
 thou hast no part with me. Simon Pe-
 ter said unto him, Lord, not my feet on-
 ly, but also my hands and my head. Je-
 sus saith to him, He that is washed, need-
 eth not, save to wash his feet, but is
 clean everywhit: and ye are clean, but
 not all. For he knew, who should be-
 tray him, therefore said he, Ye are not
 all clean. So after he had washed their
 feet, and had taken his garments, and
 was set down again, he said unto them,
 Know ye, what I have done to you? Ye
 call me Master, and Lord, and ye say
 well; for so I am. If I then your Lord
 and Master have washed your feet, ye
 also ought to wash one anothers feet.
 For I have given you an example, that
 ye should do, as I have done to you.

GOOD

GOOD FRIDAY.
FOR THE EPISTLE. ISA. LIII. 1.

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form, nor comeliness: and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his

his mouth: he is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgement: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured
out

out his soul unto death; and he was numbred with the transgressours, and he bare the sin of many, and made intercession for the transgressours.

AN OTHER EPISTLE. PSALM XXII. 1.

MY God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day - time, but thou hearest not; and in the night - season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded; But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me, laugh me to scorn: and they shoot out the lip, they shake the head, saying, He trusted on the Lord, that he would deliver him: let him deliver him, - seeing he delighted in him. But thou art he that took me out of the womb;

womb; thou didst make me hope, when
 I was upon my mothers breasts. I was
 cast upon thee from the womb: thou art
 my God of my mothers belly. Be not
 far from me, for trouble is near; for there
 is none to help. Many bulls have
 compassed me: strong bulls of Bashan
 have beset me round. They gaped
 upon me with their mouths, as a raven-
 ing and a roaring lion. I am poured
 out like water, and all my bones are out
 of joynt: my heart is like wax, it is
 melted in the midst of my bowels. My
 strength is dried up like a potsheard:
 and my tongue cleaveth to my jaws;
 and thou hast brought me into the dust
 of death. For dogs have compassed
 me, the assembly of the wicked have in-
 closed me; they pierced my hands and
 my feet. I may tell all my bones: they
 look and stare upon me. They part
 my garments among them, and cast
 lots upon my vesture. But be not thou
 far from me, O Lord, o my strength,
 haste thee, to help me. Deliver my
 I soul

soul from the sword: my darling from the power of the dog: save me from the lions mouth: for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him: all ye the seed of Jacob glorify him; and fear him, all ye the seed of Israel. For he hath not despised, nor abhorred the affliction of the afflicted: neither hath he hid his face from him; but when he cried unto him, he heard. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied: they shall praise the Lord, that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lords: and he is the governor among the nations. All they that be

be fat upon earth, shall eat and worship:
all they that go down to the dust, shall
bow before him, and none can keep
alive his own soul. A seed shall serve
him, it shall be accounted to the Lord
for a generation. They shall come
and shall declare his righteousness unto
a people, that shall be born, that he hath
done this.

AN EPISTLE OVT OF THE NEW
TESTAMENT. HEBR. X. I.

THe Law having a shadow of good
things to come, and not the very
image of the things, can never with
those sacrifices which they offered year
by year continually, make the comers
thereunto perfect: for then would
they not have ceased to be offered; be-
cause that the worshippers once pur-
ged, should have had no more conscien-
ce of sins: But in those sacrifices there
is a remembrance again made of sins
every year. For it is not possible that
the blood of bulls and of goats should ta-
ke away sins: Wherefore when he co-

meth into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book is written of me) to do thy will, o God. Above, when he said, Sacrifice, and offering, and burnt-offerings for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministring, and offering often times the same sacrifices, which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from whence forth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever

ever them, that are sanctified: where
of the holy Ghost also is a witness to us:
For after that he had said before, This is
the covenant that I will make with
them after those days; saith the Lord, I
will put my laws into their hearts, and
in their minds will I write them; and
their sins and iniquities will I remem-
ber no more. Now where remission
of these is, there is no more offering for
sin. Having therefore, brethren,
boldness to enter into the holiest by the
blood of Jesus, by a new and living way,
which he hath consecrated for us
through the vail, that is to say, his flesh:
and having an high Priest over the hou-
se of God; let us draw near with a true
heart, in full assurance of faith, having
our hearts sprinkled from an evil con-
science, and our bodies washed with
pure water. Let us hold fast the pro-
fession of our faith without wavering
(for he is faithful that promised) And
let us consider one another to provoke
unto love, and to good works; not forsa-

king the assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

THE GOSPEL S. JOHN XVIII. AND XIX.

WHen Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entred, and his disciples. And Judas also which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples. Judas then having received a band of men and officers from the chief Priests, and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them. Assoon then as he had said unto them, I am he, they went backward, and fell to the ground.

Then

Then asked he them again, Whom seek ye? and they said, Jesus of Nazareth. Jesus answered, I have told you, that I am he; If therefore ye seek me, let these go their way: that the saying might be fullfilled which he spake, Of them which thou gavest me, have I lost none. Then Simon Peter having a sword, drew it, and smote the high Priests servant, and cut off his right ear: the servants name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band, and the captain, and the officers of the Jews took Jesus, and bound him, and led him away to Annas first (for he was father in law to Caiphas) which was the high Priest that same year. Now Caiphas was he which gave counsel to the Jews, that it was expedient, that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high Priest,

Priest, and went in with Jesus into the palace of the high Priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high Priest, and spake unto her that kept the door, and brought in Peter, then saith the damsel that kept the door unto Peter, Art not thou also one of this mans disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals (for it was cold) and they warmed them selves: and Peter stood with them, and warmed himself. The high Priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world, I ever taught in the Synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by, stroke

ke Jesus with the palm of his hand, saying, Answerest thou the high Priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high Priest. And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples. He denied it, and said, I am not. One of the servants of the high Priest (being his kinsman, whose ear Peter cut off) said, did not I see thee in the garden with him? Peter then denied again, and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgement: and it was early, and they themselves went not into the judgement-hall, lest they should be defiled: but that they might eat the passover, Pilate then went out unto them, and said, What accusation bring you against this man? They answered and said unto him, If he were not a malefactor, we would not have

I s

deli-

delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying, what death he should die. Then Pilate entered into the judgement-hall again, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me? Pilate answered, Am I a Jew? thine own nation, and the chief Priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and

and for this cause came I into the world,
that I should bear witness unto the
truth: every one that is of the truth
heareth my voice. Pilate saith unto
him, What is truth? And when he had
said this, he went out again unto the
Jews, and saith unto them, I find in
him no fault at all. But ye have a cu-
stom, that I should release unto you
one at the passover: will ye therefore
that I release unto you the king of the
Jews? Then cryed they all again,
saying, Not this man, but Barrabas.
Now Barrabas was a robber. Then
Pilate therefore took Jesus, and scour-
ged him. And the souldiers platted a
crown of thorns, and put it on his head,
and they put on him a purple robe. And
said, Hail king of the Jews: and they
smote him with their hands. Pilate
therefore went forth again, and saith
unto them, Behold, I bring him forth
to you, that ye may know, that I find
no fault in him. Then came Jesus
forth, wearing the crown of thorns,
and

and the purple robe: and Pilate saith unto them, Behold the man. When the chief Priests therefore and officers saw him, they cryed out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid, And went again into the judgement-hall, and saith unto Jesus, VVhence art thou? but Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thence-forth Pilate sought to release him: but the Jews cryed out, saying, If thou

thou let this man go, thou art not Cefars friend: whofoever maketh him-
 self a king, speaketh againft Cefar.
 VVhen Pilate therefore heard that
 faying, he brought Iefus forth, and fate
 down in the judgement-feat, in a place
 that is called the pavement, but in the
 Hebrew, Gabbatha. And it wasthe
 preparation of the paffover, and about
 the fixth hour: and he faith unto the
 Jews, Behold your king. But they
 cryed out, Away with him, away with
 him, crucifie him. Pilate faith, unto
 them, Shall I crucifie your king? the
 chief Priests answered, VVe have no
 king, but Cefar. Then delivered he
 him therefore unto them to be cruci-
 fied: and they took Iefus, and led him
 away. And he bearing his crofs, went
 forth into a place called the place of a
 fcul, which is called in the Hebrew Gol-
 gatha. VVhere they crucified him,
 and two other with him, on either fide
 one, and Iefus in the midft. And Pila-
 te wrote a title, and put it on the crofs,
 and

and the writing was, JESVS OF NAZARETH THE KING OF THE JEVVS. This title then read many of the Jews: for the place where Jesus was crucified, was nigh to the city, and it was written in Hebrew, and Greek, and Latin. Then said the chief Priests of the Jewsto Pilate, VVrite not, The king of the Jews, but that he said, I am king of the Jews. Pilate answered, VVhat I have written, I have written. Then the souldiers, when they had crucified Jesus, took his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. Now there stood by the cross of Jesus his mother, and his mothers

thers sister, Mary, the wife of Cleophas, and Mary Magdalene. VVhen Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, VVoman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vineger, and they filled a sponge with vineger, and put it upon hyssope, and put it to his mouth. VVhen Jesus therefore had received the vineger, he said, It is finished, and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and

brab

brake the legs of the first, and of the other, which was crucified with him. But when they came to Iesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came thereout blood and water. And the that saw it, bare record, and his record is true; and he knoweth, that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. And after this, Ioseph of Arimathea (being a disciple of Iesus, but secretly for fear of the Iews) besought Pilate, that he might take away the body of Iesus, and Pilate gave him leave: he came therefore, and took the body of Iesus. And there came also Nicodemus, which at the first came to Iesus by night, and brought a mixture of myrrhe, and aloes, about an hundred pound weight. Then took they

they the body of Jesus, and wound it in
linen clothes, with the spices, as the
manner of the Jews is to bury. Now
in the place where he was crucified,
there was a garden, and in the garden a
new sepulchre, wherein was never
man yet laid. There laid they Jesus
therefore, because of the Jews prepara-
tion-day, for the sepulchre was nigh at
hand.

EASTERDAY.

THE EPISTLE. I. COR. V. 7.

PVrge out therefore the old leaven,
that ye may be a new lump, as ye are
unleavened. For even Christ our
passover is sacrificed for us. Therefo-
re let us keep the feast, not with old lea-
ven, neither with the leaven of malice
and wickedness: but with the unlea-
vened bread of sincerity and truth.

AN OTHER EPISTLE. COL. III. 1.

IF ye then be risen with Christ, seek
those things, which are above, where
Christ

K

Christ sitteth on the right hand of God. See your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortifie therefore your members, which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry: For which things sake the wrath of God cometh on the children of disobedience, In the which ye also walked some time, when ye lived in them.

THE GOSPEL. S. MARK. XVI. I.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, who shall roll away the stone from

from the door of the sepulchre? (and when they looked, they saw that the stone was rolled away) for it was very great. And entring into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place, where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed, neither said they any thing to any man: for they were afraid.

AN OTHER GOSPEL. S. JOHN XX. 1.

THe first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh

to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes ly: and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

MVNDAY IN EASTER - WEEK.

THE EPISTLE. ACTS X. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him. The word, which God sent unto the children of Israëll, preaching peace by Jesus Christ (he is Lord of all) that word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism, which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to

K 3

us,

us, who did eat and drink with him after he arose from the dead. And he commanded us, to preach unto the people, and to testify that it is he, who was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins.

THE GOSPEL, S. LUKE XXIV. 13.

BEhold two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things, which had happened. And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleophas, answering, said

after
com-
ple,
s or-
uick
pro-
me,
ceci-
3.
that
aus,
ree
to-
had
nat,
nd
ve-
ow
at
ele
k,
n,
g,
id

said unto him, Art thou onely a stran-
ger in Jerusalem, and hast not known
the things which are come to pass the-
rein these days? And he said unto them,
VVhat things? And they said unto
him, Concerning Jesus of Nazareth,
who was a prophet mighty in deed and
word, before God and all the people:
And how the chief priests, and our ru-
lers delivered him to be condemned to
death, and have crucified him. But we
trusted that it had been he, who should
have redeemed Israel; and beside all
this, to day is the third day since these
things were done. Yea, and certain
women also of our company made us
astonished, who were early at the sepul-
chre; and when they found not his bo-
dy, they came, saying, that they had al-
so seen a vision of angels, which said,
that he was alive. And certain of them
who were with us, went to the sepul-
chre, and found it even so, as the wo-
men had said; but him they saw not.
Then he said unto them, O fools, and

slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: And he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent: And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and

and them that were with them, saying,
The Lord is risen in deed, and hath ap-
peared to Simon. And they told what
things were done in the way, and how
he was known of them in breaking of
bread.

TUESDAY IN EASTER-VVEEK.

THE EPISTLE. ACTS XIII. 26.

MEN and brethren, children of the
stock of Abraham, and whosoever
among you feareth God, to you is the
word of this salvation sent. For they
that dwell at Jerusalem, and their ru-
lers, because they knew him not, nor
yet the voices of the prophets, which
are read every Sabbath-day, they ha-
ve fulfilled them in condemning him.
And though they found no cause of
death in him, yet desired they Pilate,
that he should be slain. And when
they had fulfilled all that was written
of him, they took him down from the
tree, and laid him in a sepulchre. But

K s

God

God raised him from the dead: And he was seen many days of them, which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise, which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again.

THE GOSPEL S. LVKE XXIV. 36.

AND as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you! But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet that it is I myself? handle me and see: for a spirit hath no flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, have ye here any meat? And they

God

K

they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them, and he said unto them, These are the words, which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance, and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

THE FIRST SVNDAY AFTER
EASTER, COMMONLY CALLED
QVASIMODOGENITI.

THE EPISTLE. I S. JOHN V. 4.

WHatsoever is born of God, overcometh

meth the world, and this is the victory,
 that over cometh the world, even our
 faith. Who is he that over cometh the
 world, but he that believeth that Jesus is
 the Son of God? This is he that came
 by water and blood, even Jesus Christ;
 not by water onely, but by water and
 blood: and it is the spirit, that beareth
 witness, because the spirit is truth. For
 there are three that bear record in hea-
 ven, the Father, the Word, and the ho-
 ly Ghost: and these three are one. And
 there are three that bear witness in
 earth, the spirit, and the water, and the
 blood: and these three agree in one.
 If we receive the witness of men, the
 witness of God is greater: for this is
 the witness of God, which he hath testi-
 fied of his Son. He that believeth on
 the Son of God, hath the witness in
 himself: he that believeth not God,
 hath made him a liar, because he belie-
 veth not the record that God gave of
 his Son. And this is the record, that
 God hath given to us eternal life; and
 this

this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

THE GOSPEL. S. JOHN XX. 19.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you! And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you! As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained. But Thomas one of the twelve, called Didymus, was not with them, when Jesus came. The other disciples therefore said unto him, We have

have seen the Lord: but he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you! Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas because thou hast seen me, thou hast believed: blessed are they, that have not seen, and yet have believed. And many other signstruly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ the Son of God, and

and that believing, ye might have life through his Name.

THE SECOND SVNDAY AFTER
EASTER,
CALLED MISERICORDIAS.

THE EPISTLE. I. S. PET. II. 19.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: VWho did no sin, neither was guile found in his mouth: VWho when he was reviled, reviled not again; when he suffered, he threatned not: but committed himself to him, that judgeth righteously: who his own self bare our sins in his own body

dy on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the shepherd and Bishop of your souls.

THE GOSPEL. S. JOHN. X. II.

Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

THE

THE THIRD SVNDAY AFTER
EASTER,

CALLED IUBILATE.

THE EPISTLE. I S. PET. II. II.

Dearly beloved, I beseech you as
strangers and pilgrims, abstain
from fleshly lusts, which war against
the soul; having your conversation ho-
nest among the gentiles, that whereas
they speak against you as evil-doers,
they may by your good works, which
they shall behold, glorify God in the day
of visitation. Submit your selves to
every ordinance of man for the Lords
sake, whether it be to the king, as supre-
me, or unto governors, as unto them,
that are sent by him, for the punish-
ment of evil-doers, and for the praise
of them, that do well. For so is the
will of God, that with well-doing ye
may put to silence the ignorance of fool-
ish men: as free, and not using your
liberty for a cloke of maliciousness; but
as the servants of God. Honour all

L men.

men. Love the brotherhood. Fear
Good. Honour the king.

THE GOSPEL. S. JOHN XVI. 16.

Jesus said to his disciples, A little while,
and ye shall not see me; and again, A
little while, and ye shall see me, because
I go to the Father. Then said some of
his disciples among themselves, What
is this, that he saith unto us, A little whi-
le, and ye shall not see me; and again, A
little while, and ye shall see me; and,
Because I go to the Father? They said
therefore, What is this that he saith, A
little while? we can not tell what he
saith. Now Jesus knew, that they we-
re desirous to ask him, and said unto
them, Do ye enquire among yourselv-
es of that I said, A little while, and ye
shall see me? Verily, verily I say unto
you, that ye shall weep and lament,
but the world shall rejoyce: and ye
shall be sorrowful, but your sorrow
shall be turned into joy. A woman
when she is in travail, hath sorrow, be-
cause her hour is come: but as soon as
she

she is delivered of the child, she renteth
breth no more the anguish; for joy,
that a man is born into the world. And
ye now therefore have sorrow: but I
will see you again, and your heart shall
rejoyce. And your joy no man taketh
from you. And in that day ye shall ask
me nothing.

THE FOVRTH SVNDAY AFTER
EASTER,
CALLED CANTATE.

THE EPISTLE. S. JAM. I. 17.

EVery good gift, and every perfect
gift is from above, and cometh down
from the Father of lights, with whom
is no variableness, neither shadow of
turning. Of his own will begat he us
with the word of truth, that we should
be a kind of first-fruits of his creatures.
Wherefore, my beloved brethren, let
every man be swift to hear, slow to
speak, slow to wrath; for the wrath of
man, worketh not the righteousness of

God. Wherefore lay a part all filthi-
ness, and superfluity of naughtiness,
and receive with meekness the engraft-
ed word, which is able to save your
souls.

THE GOSPEL. S. JOHN XVI. 5.

Jesus said unto his disciples, Now I go
my way to him that sent me, and no-
ne of you asketh me, Whither goest
thou? But because I have said these
things unto you, sorrow hath filled your
heart. Nevertheless I tell you the
truth, it is expedient for you, that I go
away: for if I go not away, the Com-
forter will not come unto you; but if I
depart, I will send him unto you. And
when he is come, he will reprove the
world of sin, and of righteousness, and
of judgement: of sin; because they be-
lieve not on me: of righteousness; be-
cause I go to my Father, and ye see me
no more: of judgement; because the
Prince of this world is judged. I have
yet many things to say unto you, but
ye can not bear them now. Howbeit,
when

when he the Spirit of truth is come, he
will guide you into all truth: for he
shall not speak of himself; but whate-
ver he shall hear, that shall he speak,
and he will shew you things to come.
He shall glorify me: for he shall recei-
ve of mine, and shall shew it unto you.
All things that the Father hath, are mi-
ne: therefore said I, that he shall take
of mine, and shall shew it unto you.

THE FIETH SVNDAY AFTER
EASTER,
CALLED VOCEM JVCVNDITAI
TIS.

THE EPISTLE. S. JAMES I. 22.

BE ye doers of the word, and not hear-
ers onely, deceiving your own selv-
es. For if any be a hearer of the word,
and not a doer, he is like unto a man be-
holding his natural face in a glass. For
he beholdeth himself and goeth his
way, and straightway forgetteth, what
manner of man he was. But whoso

L 3

look-

looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion and undefiled before God and the Father, is this; To visit the fatherless and widows in their affliction, and to keep himself unspeckled from the world.

THE GOSPEL. S. JOHN XVI. 23.

Iesus said unto his disciples, Verily, verily I say unto you, VVhatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you,

you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed, that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure, that thou knowest all things, and needest not, that any man should ask thee: by this we believe, that thou camest forth from God.

THE ASCENSION-DAY OF CHRIST.

THE EPISTLE. ACTS. I. I.

THe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the Apostles, whom he had chosen. To whom also he

L 4

shew.

shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And being assembled together with them, commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria: and unto the uttermost part of the earth. And when he had spoken these things, while they be-

beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

THE GOSPEL. S. MARK. XVI. 14.

Jesus appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them, that believe: In my Name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if

they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

SVNDAY AFTER ASCENSION-
DAY,
CALLED EXAVDI.

THE EPISTLE. I. S. PET. IV. 7.

BE ye therefore sober and watch unto prayer. And above all things have fervent charity among your selves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of

of God: If any man minister, let him do it as of the ability, which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

THE GOSPEL S. JOHN XV. 26.

AND PART OF THE XVI. CH.

Jesus said unto his disciples, when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think, that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me: but these things have I told you, that when the time shall come, ye may remember, that I told you of them. And these things

(172)

things I said not unto you at the beginning, because I was with you.

WHITSVNDAY.

THE EPISTLE. ACTS II. I.

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house, where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled,

led, saying one to another, Behold, are not all these, which speak, Galileans? and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

THE GOSPEL. S. JOHN XIV. 23.
Jesus said, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word, which you hear is not mine but the Fathers, which
 sent

sent me. These things have I spoken
unto you, being yet present with you.
But the Comforter, which is the Holy
Ghost, whom the Father will send in
my name, he shall teach you all things,
and bring all things to your remem-
brance, whatsoever I have said unto
you. Peace I leave with you, my pea-
ce I give unto you, not as the world giv-
eth, give I unto you: let not your
heart be troubled, neither let it be afraid.
Ye have heard, how I said unto you, I
go away, and come again unto you, if
ye loved me, ye would rejoyce, becau-
se I said, I go unto the Father: for my
Father is greater than I. And now I
have told you before it come to pass,
that when it is come to pass, ye might
believe. Hereafter I will not talk
much with you: for the Prince of this
world cometh, and hath nothing in me.
But that the world may know, that I
love the Father, and as the Father gave
me commandment, even so I do: arise,
let us go hence.

MVN.

MVNDAY IN VVHITSVN-VVEEK.

THE EPISTLE. ACTS X. 42.

AND he (the Lord Jesus Christ) commanded us to preach unto the people, and to testifie, that it is he which was ordained of God, to be the iudge of quick and dead. To him give all the Prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the holy Ghost fell on all them, which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we. And he commanded them to be baptized in the Name of the Lord.

THE

THE GOSPELHS. JOHN III. 16. IVM

Iesus said unto Nicodemus, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

TVES.

TUESDAY IN WHITSUN
WEEK.

THE EPISTLE. ACTS VIII. 14.

WHen the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghost (for as yet he was fallen upon none of them: onely they were baptized in the Name of the Lord Jesus) Then laid they their hands on them, and they received the holy Ghost.

THE GOSPEL. S. JOHN X. 1.

Jesus said, Verily, verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own
M sheep,

sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow; but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not, what things they were, which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me, are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come, that they might have life, and that they might have it more abundantly.

TRINITY - SVNDAY.

THE EPISTLE. ROM. XI. 33.

○ the depth of the riches both of the
wis.

wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out? For who hath known the mind of the Lord, or who hath been his counsellor? Or, who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory for ever. Amen!

THE GOSPEL. S. JOHN. III. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know, that thou art a teacher come from God: for no man can do these miracles, that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born, when he is old? can he enter the second time into his mothers womb, and be

born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God. That which is born of the Spirit, is Spirit. Marvel not, that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell, whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? and no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness,

derness: even so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life.

THE FIRST SVNDAY AFTER
TRINITY.

THE EPISTLE. I. S. JOHN IV. 16.

GOD is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him,

M 3

him, that he who loveth God, love his brother also.

THE GOSPEL. S. LVKE XVI. 19.

THere was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abrahams bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember, that thou in thy lifetime, receivedst thy good things, and

and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, can not; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my fathers house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.

THE SECOND SVNDAY AFTER
TRINITY.

THE EPISTLE. I S. JOHN III. 13.

M 4

Mar-

Marvel not, my brethren, if the world hate you. VVe know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. VVhosoever hateth his brother, is a murderer; and ye know, that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.

THE GOSPEL. S. LVKE XIV. 16.

A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said un-

to

to him, I have bought a piece of ground, and I must needs go and see it; I pray thee, have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee, have me excused. And another said, I have married a wife, and therefore I can not come. So that servant came, and shewed his Lord these things. Then the Master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord it is done, as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall tast of my supper.

THE THIRD SVNDAY AFTER
TRINITY.

THE EPISTLE. I S. PET. V. 6.

M 5

Hum.

Humble your selves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren, that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen!

THE GOSPEL. S. LUKE XV. 1.

Then drew near unto him all the publicans and sinners, for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep,

sheep, if he lose one of them, doeth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends, and neighbours, saying unto them, Rejoyce with me, for I have found my sheep, which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently, till she find it. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

THE

THE FOVRTH SVNDAY AFTER
TRINITY.

THE EPISTLE. ROM. VIII. 18.

I reckon that the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know, that the whole creation groaneth, and travaileth in pain together until now. And not onely they, but our selves also, which have the first-fruits of the Spirit, even we ourselves groan within our selves, waiting for the adoption, to wit, the redemption of our body.

THE GOSPEL. S. LUKK VI. 36.

Iesus said, Be ye therefore merciful, as
your

your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure, that ye mete withall, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? the disciple is not above his master; but every one that is perfect, shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam, that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt

shalt thou see clearly to pull out the mote that is in thy brothers eye.

THE FIFTH SVNDAY AFTER TRINITY.

THE EPISTLE. I S. PET III. 8.

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing; but contrary wise blessing, knowing, that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak not guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for right-

righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled: but sanctifie the Lord God in your hearts.

THE GOSPEL. S. LVKE V. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they

they beckned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, o Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from whence forth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

THE SIXTH SVNDAY AFTER TRINITY.

THE EPISTLE. ROM. VI. 3.

KNow ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore

we

we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

THE GOSPEL. S. MATTH. V. 20.

Jesus said unto his disciples, Except your righteousness shall exceed the

N

right-

righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt

by

by no means come out thence, till thou
hast paid the uttermost farthing.

**THE SEVENTH SVNDAY AFTER
TRINITY.**

THE EPISTLE, ROM. VI. 19.

I speak after the manner of men, be-
cause of the infirmity of your flesh;
for as ye have yielded your members
servants to uncleanness, and to iniquity,
unto iniquity; even so now yield your
members servants to righteousness, un-
to holiness. For when ye were the ser-
vants of sin, ye were free from right-
eousness. What fruit had ye then in
those things, whereof ye are now
ashamed? for the end of those things is
death. But now being made free from
sin, and become servants to God, ye ha-
ve your fruit unto holiness, and the end
everlasting life. For the wages of sin
is death: but the gift of God is eternal
life, through Jesus Christ our Lord.

THE GOSPEL. S. MARK. VIII. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfie these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

kets. And they that had eaten were about four thousand; and he sent them away.

THE EIGHTH SVNDAY AFTER TRINITY.

THE EPISTLE. ROM. VIII. 12.

BRETHREN, we are debtors not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall dy: but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

N :

THE

THE GOSPEL. S. MATTH. VII. 15.
Jesus said, Beware of false prophets,
which come to you in sheeps-cloth-
ing, but inwardly they are ravening
wolves. Ye shall know them by their
fruits. Do men gather grapes of
thorns, or figs of thistles? Even so eve-
ry good tree bringeth forth good fruit;
but a corrupt tree bringeth forth evil
fruit: A good tree can not bring forth
evil fruit; neither can a corrupt tree
bring forth good fruit. Every tree that
bringeth not forth good fruit, is hewn
down and cast into the fire. Where-
fore by their fruits ye shall know them.
Not every one that saith unto me, Lord,
Lord, shall enter into the kingdom of
heaven: but he that doth the will of my
Father who is in heaven. Many will
say to me in that day, Lord, Lord, have
we not prophesied in thy name? and
in thy name have cast out devils? and
in thy name done wonderful works?
And then will I profess unto them, I
never
together.

(196) 25
never knew you: depart from me ye
that work iniquity.

THE NINTH SVNDAY AFTER
TRINITY.

THE EPISTLE. I. COR. X. 6.

NOW these things were our exam-
ples, to the intent we should not lust
after evil things, as they also lusted. Ner-
ther be ye idolaters, as were some of
them; as it is written, The people sat
down to eat and drink, and rose up to
play. Neither let us commit fornication,
as some of them committed, and
fell in one day three and twenty thou-
sand. Neither let us tempt Christ, as
some of them all tempted, and were
destroyed of serpents. Neither mur-
mure ye, as some of them also mur-
mured, and were destroyed of the de-
stroyer. Now all these things happen-
ed unto them for ensamples: and they
are written for our admonition, upon
whom the ends of the world are come.

N 4

Whe-

Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it.

THE GOSPEL. S. LUKE XVI. 1.

Jesus said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I can not dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debtors unto him,

Whe-

4 M

him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four score. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser, than the children of light. And I say unto you, Make to your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

THE TENTH SVNDAY AFTER TRINITY.

THE EPISTLE. I. COR. XII. I.

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye

N 5 know,



know, that ye were Gentiles carried away unto these dumb idols, even, as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man, to profit with all. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit.

world 2 VI

Spirit, dividing to every man severally
as he will.

THE GOSPEL. S. LUKE XIX. 41.

ANd when he was come near, he be-
held the city, and wept over it,
saying, If thou hadst known, even thou,
at least in this thy day, the things which
belong unto thy peace! but now
they are hid from thine eyes. For the
days shall come upon thee that thine
enemies shall cast a trench about thee;
and compass thee round, and keep thee
in on every side, and shall lay thee even
with the ground, and thy children
within thee: and they shall not leave in
thee one stone upon another, because
thou knewest not the time of thy visita-
tion. And he went into the temple,
and began to cast out them that sold the-
re, and them that bought, saying un-
to them, It is written, My house is the
house of prayer, but ye have made it a
den of thieves. And he taught daily in
the temple. But the chief Priests, and
the Scribes, and the chief of the people
thought

sought to destroy him. And could not find what they might do: for all the people were very attentive to hear him.

**THE ELEVENTH SVNDAY
AFTER TRINITY.**

THE EPISTLE. I COR. XV. I.

Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After

After that he was seen of James; then of all the Apostles: and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.

THE GOSPEL. S. LUKE XVIII. 9.

Jesus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would

would not lift up so much as his eyes
unto heaven, but smote upon his breast,
saying, God be merciful to me a sinner.
I tell you, this man went down to his
house justified rather than the other;
for every one that exalteth himself,
shall be abased; and he that humbleth
himself shall be exalted.

**THE TWELFTH SUNDAY
AFTER TRINITY.**

THE EPISTLE. 2. COR. III. 4.

Such trust have we through Christ to
God-ward. Not that we are suffi-
cient of our selves to think any thing as
of our selves: but our insufficiency is of
God. Who also hath made us able mi-
nisters of the new Testament; not of
the letter, but of the Spirit; for the let-
ter killeth, but the Spirit giveth life: But
if the ministration of death written, and
engraven in stones, was glorious, so that
the children of Israel could not stedfast-
ly behold the face of Moses for the glory
of

of his countenance, which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THE GOSPEL. S. MARK. VII. 31.

Jesus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him a side from the multitude, and put his fingers into his ears, and he spit and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much

much

much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

THE THIRTEENTH SVNDAY AFTER TRINITY.

THE EPISTLE. GAL. III. 15.

Brethren, I speak after the manner of men: though it be but a mans covenant, yet (if it be confirmed) no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abra-

Abraham by promise. VVherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediatur. Now a mediatur is not a mediatur of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

THE GOSPEL S. LVKE X. 23.

AND Jesus turned him unto his disciples, and said privately, blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him,

him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right, this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when

wh
on
up
ne,
bro
him
dep
gave
him
thou
I wi
fe th
unto
And
him
and
TH
I say
sha
the f
the S

when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyle and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

THE FOVRTEENTH SVNDAY
AFTER TRINITY.

THE EPISTLE. GAL. V. 16.

I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh: For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are

contrary the one to the other; so that ye can not do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings; and such like: of the which I tell you before, as I have also told you in time past, that they who do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christs, have crucified the flesh, with the affections and lusts.

THE GOSPEL. S. LVKE XVII. II.

ANd it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Gallilee. And as he entred into a certain village, there met

met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

THE FIFTEENTH SVNDAY
AFTER TRINITY.

THE EPISTLE. GAL. V. 25. & VI. 1.

IF we live in the Spirit, let us also walk in the Spirit. Let us not be desirous

of vain glory provoking one another,
 envying one another. Brethren, if a
 man be overtaken in a fault, ye which
 are spiritual, restore such an one in the
 Spirit of meekness; considering thyself,
 lest thou also be tempted. Bear ye one
 anothers burdens, and so fulfill the law
 of Christ. For if a man think himself
 to be some thing, he deceiveth himself.
 But let every man prove his own work,
 and then shall he have rejoycing in
 himself alone, and not in another. For
 every man shall bear his own burden.
 Let him that is taught in the word
 communicate unto him that teacheth
 in all good things. Be not deceived,
 God is not mocked: for whatsoever a
 man soweth, that shall he also reap. For
 he that soweth to his flesh, shall of the
 flesh reap corruption: but he that sow-
 eth to the Spirit, shall of the Spirit reap
 life everlasting. And let us not be wea-
 ry in well doing: for in due season we
 shall reap, if we faint not. As we have
 therefore opportunity, let us do good
 unto

unto all men, especially unto them who are of the houshold of faith.

THE GOSPEL. S. MATTH. VI. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God, and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: And yet I say unto you, that even Salomon in all his glory was not arrayed like one of these.

O 4

fore

fore if God so clothe the grasse of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, o ye of little faith? Therefore take no thought, saying, what shall we eat? or what shall we drink? or wherewithall shall we be clothed? (for after all these things do the Gentiles seek) For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

THE SIXTEENTH SVNDAY AFTER TRINITY.

THE EPISTLE. EPHES. III. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the

the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: that Christ may dwell in your heart, by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

THE GOSPEL. S. LUKE VII. II.

AND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when

he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, VVeep not. And he came and touched the biere, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

THE SEVENTEENTH SVNDAY
AFTER TRINITY.

THE EPISTLE. EPHES. IV. 1.

I therefore the prisoner of the Lord,
beseech

beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

THE GOSPEL. S. LVKE XIV. I.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath - day, that they watched him. And behold, there was a certain man before him, who had the dropsie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath - day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have one ass, or an ox fallen into a pit, and will not straightway pull him

him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou, be bidden of him: and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased, and he that humbleth himself, shall be exalted.

THE EIGHTEENTH SUNDAY
AFTER TRINITY.

THE EPISTLE. I. COR. I. 4.

I Thank

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ: that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

THE GOSPEL. S. MATTH. XXII. 34.

WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt

shalt love thy neighbour as thy self. On these two commandments hang all the law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is he? They say unto him, The Son of David. He saith, unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot stool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

THE NINETEENTH SVNDAY
AFTER TRINITY.

THE EPISTLE. EPHES. IV. 22.

PVt ye then off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the Spirit

rit of your mind; and put on the new man, which after God is created in righteousness, and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

THE GOSPEL. S. MATTH. IX. I.

JESUS entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsey, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsey, Son be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk? But that ye may know, that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsey) Arise, take up thy bed, and go into thine house. And he arose and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

THE TWENTIETH SVNDAY AFTER TRINITY.

THE EPISTLE. EPHES. V. 15.

SEe then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms, and hymns, and spiritual songs; sing-

singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ, submitting your selves one to another in the fear of God.

THE GOSPEL. S. MATTH. XXII. I.

AND Jesus answered, and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, who made a marriage for his son: and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them that are bidden, Behold I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and

P

he

he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden, were not worthy. Go ye therefore in to the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man, who had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

THE

THE ONE AND TWENTIETH
SVNDAY AFTER TRINITY.

THE EPISTLE. EPHES. VI. 10.

Finally, my brethren, be strong in the Lord, and the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore having your loyns girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the

P 2

sword

THE

sword of the Spirit, which is the word of God.

THE GOSPEL. S. JOHN. IV. 46.

THere was a certain noble man, whose son was sick at Capernaum. VVhen he heard, that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The noble man saith unto him, Sir, come down ere my child dy. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him and told him, saying, Thy son liveth. Then enquired he of them the hour, when he began to amend: And they said unto him, Yesterday at the seventh hour the feaver left him. So the father knew that it was at the same hour, in the which

which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

THE TWO AND TWENTIETH
SVNDAY AFTER TRINITY.

THE EPISTLE. PHIL. I. 3.

I thank my God upon every remembrance of you (always in every prayer of mine for you all, making request with joy) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart in as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record how greatly I long after you all in the

P 3

bowels

bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

THE GOSPEL. S. MATTH. XVIII. 22.
JESUS said unto Peter, Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who ought him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was

was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came, and told, unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee. And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise

shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

THE THREE AND TWENTIETH
SVNDAY AFTER TRINITY.

THE EPISTLE. PHIL. III. 17.

BRethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself.

THE

THE GOSPEL. S. MATTH. XXII. 15.

Then went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wicknedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto him, Render therefore unto Cesar the things which are Cesars; and unto God the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

THE FOVR AND TWENTIETH
SVNDAY AFTER TRINITY.

THE EPISTLE. COLOSS. I. 9.

FOR this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power unto all patience, and long-suffering with joyfulness: giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light. VWho hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins.

THE GOSPEL. S. MATTH. IX. 18.

WHile Jesus spake these things unto
Johns

Johns disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the rulers house, and saw the minstrels, and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose.

arole. And the same hereof went abroad into all that land.

THE TWENTY FIFTH SVNDAY
AFTER TRINITY.

THE EPISTLE. 1 THESS. IV. 13.

BVt I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have not hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet

meet the Lord in the air; and so shall we ever be with the Lord. VVherefore, comfort one another with these words.

THE GOSPEL S. MATTH. XXIV. 15.

WHen ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place (whoso readeth, let him understand) then let them which be in Judea, flee unto the mountains. Let him which is on the house-top, not come down, to take any thing out of his house. Neither let him which is in the field, return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day. For then shall be great tribulation such as was not since the beginning of the world to this time, no nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elects sake those days shall be shortened. Then if any man shall

shall say unto you. Lo, here is Christ, or there; believe it not: for there shall arise false Christs, and false Prophets, and shall shew great signs and wonders, in so much that (if it were possible) they shall deceive the very elects. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

THE TWENTY SIXTH SVNDAY
AFTER TRINITY.

THE EPISTLE. 2. THESS. I. 3.

WE are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of

of you all towards each other aboundeth: so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure. VWhich is a manifest token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. Seing it is a righteous thing with God, to recompense tribulation to them that trouble you: and to you who are troubled, rest with us, when the Lord Jesus, shall be revealed from heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. VWho shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admitted in all them that believe (because our testimony among you was believed) in that day.

THE

THE GOSPEL. S. MATTH. XXV. 31.

WHen the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from an other, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? VVhen saw we thee a stranger, and took thee in? or naked,

naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment.

Q

punishment: but the righteous into life eternal.

THE TWENTY SEVENTH SVNDAY AFTER TRINITY.

THE EPISTLE. 2. PET. III. 3.

BEloved, ye know this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water. Whereby the world that then was, being overflowed with water perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

THE

THE GOSPEL. S. MATTH. XXIV. 37.

Jesus said unto his disciples, As the days
 of Noë were, so shall also the coming
 of the Son of man be. For as in the
 days that were before the flood, they
 were eating and drinking, marrying
 and giving in marriage until the day,
 that Noë entred into the ark, and knew
 not untill the flood came, and took
 them all away so shall also the coming of
 the Son of man be. Then shall two be
 in the field, the one shall be taken, and
 the other left. Two women shall be
 grinding at the mill, the one shall be
 taken and the other left. Watch there-
 fore, for ye know not what hour
 your Lord doth come. But know this,
 that if the good man of the house had
 known, in what watch the thief would
 come, he would have watched, and
 would not have suffered his house to be
 broken up. Therefore be ye also rea-
 dy: for in such an hour as you think
 not, the Son of man cometh. Who
 then is a faithful and wise servant,

Q 2

whom

whom his lord hath made ruler over his household, to give him meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing! Verily I say unto you that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken: the lord of that servant shall come in a day, when he looketh not for him, and in an hour that he is not ware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

AN OTHER GOSPEL. S. MATTH. XXV. 1.

Jesus said, Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bride-groom. And five of them were wise, and five were foolish. They that were foolish, took their lamps; and took no oyl with them:

them: But the wise took oyl in their
vessels with their lamps. VVhile the
bride - groom tarried, they all slumbred
and slept. And at midnight there was
a cry made, Behold the bride - groom
cometh, go ye out to meet him. Then
all those virgins arose, and trimmed
their lamps. And the foolish said unto
the wise, Give us of your oyl, for our
lamps are gone out. But the wise an-
swered, saying, Not so; lest there be not
enough for us and you, but go ye rather
to them that sell, and buy for yourselv-
es. And while they went to buy, the
bride - groom came, and they that were
ready, went in with him to the mar-
riage, and the door was shut. After-
ward came also the other virgins,
saying, Lord, Lord, open to us. But he
answered and said, Verily, I say unto
you, I know you not. VVatch there-
fore, for ye know neither the day, nor
the hour, wherein the Son of man
cometh.

Q 3

THE

THE PURIFICATION OF SAINT
MARY, COMMONLY CALLED
CANDLEMAS - DAY.

THE EPISTLE. MALACH. III. 1.

BEhold, I will send my messenger,
and he shall prepare the way before
me: and the Lord, whom ye seeck, shall
suddenly come to his temple; even the
messenger of the covenant, whom ye
delight in; behold, he shall come, saith
the Lord of hosts. But who may abide
the day of his coming? and who shall
stand when he appeareth? for he is like
a refiners fire, and like fullers sope. And
he shall sit as a refiner, and purifier of
silver: and he shall purify the sons of
Levi, and purge them as gold and sil-
ver, that they may offer unto the Lord
an offering in righteousness. Then
shall the offerings of Juda and Jerusa-
lem be pleasant unto the Lord, as in the
days of old, and as in former years.

THE GOSPEL. S. LUKE II. 22.

AND when the days of her purifica-
tion, according to the law of Moses,
were

were accomplished, they brought him to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the spirit into the temple; and the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people,

ple, a light to lighten the Gentiles, and the glory of thy people Israël.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

THE EPISTLE. ISA. VII. 10.

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, o house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel. Butter and hony shall he eat, that he may know to refuse the evil, and chuse the good.

THE GOSPEL. S. LUKE I. 26.

And in the sixth month the angel Gabriel was sent from God unto a city of

of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David: and the virgins name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind, what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the Angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy Ghost shall come upon

upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

SAINT JOHN BAPTIST.

THE EPISTLE. ISA. XL. I.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the
the

the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

THE GOSPEL S. LVKE I. 57.

ELisabeths full time came, that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard, how the Lord had shewed great mercy upon her, and they rejoyced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred, that is called by this name. And they made signs to his father, how he would have him called.

ed. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all, that dwelt round about them; and all these sayings were noised abroad throughout all the hill-countrie of Iudea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? and the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israël, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy

and
And
was
gue
God.
und
vere
hill-
that
their
child
ord
ari-
and
ord
and
fed
the
ake
ets,
an;
our
nat
is-
his
ly

holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby she Day-spring from on high hath visited us; to give light to them, that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace. And the child grew, and waxed strong in Spirit; and was in the deserts till the day of his shewing unto Israël.

THE VISITATION OF S. MARY.

THE EPISTLE. ISA. XI. 1.

And

ANd there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes; neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loyns, and faithfulness the girdle of his reins.

THE GOSPEL. S. LVKE 1. 39.

ANd Mary arose in those days, and went into the hill-countrey with hast into a city of Juda. And entred into the house of Zacharias, and saluted Elifa-

Elisabeth. And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the holy Ghost. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salvation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doeth magnify the Lord, and my Spirit hath rejoiced in God my Saviour: for he hath regarded the low estate of his hand-maiden: for behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things, and holy is his name. And his mercy is on them that fear him from generation to generation.

ration. He hath shewed strength with his arm; he hath scattered the proud, in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israël, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house.

SAINT MICHAEL AND ALL ANGELS.

THE EPISTLE. REVEL. XII. 7.

THere was war in heaven: Michaël and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was there place found any more in heaven. And the great dragon was cast out, that old

old serpent, called the diuill and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them.

THE GOSPEL. S. MATTH. XVIII. I.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall

R

hum-

humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be, that offences come; but wo to that man, by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

ven. For the Son of man is come to save that which was lost.

FEAST OF DEDICATION.

THE EPISTLE. REVEL. XXI. 2.

AND I John saw the holy City, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the Throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

THE GOSPEL. S. LUKE XIX. 1.

AND Jesus entred and passed through Jericho. And behold, there was a

R 2

man

man named Zacheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus, who he was, and could not for the prease, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up and saw him, and said unto him, Zacheus, make haste, and come down: for today I must abide at thy house. And he made haste and came down, and received him joyfully. And when they saw it, they all murmured saying, That he was gone to be guest with a man that is a sinner. And Zacheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, for so much as he also is the son of Abraham. For the son of man is come to seek and to save that which was lost.

AN

AN ADDITION
OF SOME SELECT PRAYERS,
TAKEN OVT OF THE *WHOLE*
DUTY OF MAN, AND THE
PRACTICE OF PIETY.

A DAILY MORNING-PRAYER.

O merciful Father, for Jesus Christ
his sake, I beseech thee, forgive me
all my known and secret sins, which in
thought, word, or deed, I have committ-
ed against thy Divine Majesty. And de-
liver me from all those judgements,
which are due unto me for them; and
sanctifie my heart with thy Holy Spi-
rit, that I may henceforth lead a more
godly and religious life. And here, o
Lord, I praise thy holy Name for that
thou hast refreshed me this night with
moderate sleep and rest. I beseech thee
likewise, defend me this day from all
perils and dangers of body and soul. And
to this end I commend myself, and all
my actions unto thy blessed protection
and government: beseeching thee, that
whether I live or die, I may live and dy
to thy glory, and the salvation of my

R 3

poor

poor soul, which thou hast bought with thy precious blood. Bless me therefore, o Lord, in my going out, and coming in; and grant that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy Name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, o heavenly Father, for Jesus Christ thy Sons sake: in whose blessed Name I give thee thy glory, and beg at thy hands all other graces, which thou seest to be needful for me this day and ever, in that prayer, which Christ himself hath taught me, saying,

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

A DAY

A DAILY EVENING-PRAYER.

O eternal God, and heavenly Father,
If I were not taught and assured by
the promises of thy Gospel, and the ex-
amples of Peter, Mary Magdalene,
the Publican, the prodigal child, and
many other penitent sinners, that thou
art so full of compassion, and so ready to
forgive the greatest sinners, who are
heaviest laden with sin, at what time
soever they return unto thee with pe-
nitent hearts, lamenting their sins, and
imploping thy grace: I should despair
for my own sins, and be utterly discour-
aged from presuming to come into thy
presence; considering the hardness of
my heart, the unruliness of my conver-
sation; by means whereof I have trans-
gressed all thy laws, and deserved thy
curse, which might cause my body to be
smitten with some fearfull disease, my
soul to languish with the death of sin,
my good name to be traduced with
scandalous reproaches, and make mine
estate liable to all manner of crosses and
casualties. And I confess, O Lord, that

R 4

thy

thy mercy is the cause that I have not been long agoe confounded. But, o my God, as thy mercy onely staied thy judgement from falling upon me hitherto; so I humbly beseech thee, in the bowels of the mercy of Jesus Christ, in whom onely thou art well pleased, that thou wilt not deal with me according to my deserts, but that thou wouldst freely and fully remit unto me all my sins and transgressions; and that thou wouldst wash them clean from me with the virtue of that most precious blood, which thy Son Jesus Christ hath shed for me. For he alone is the Physician, and his blood onely is the medicine that can heal my sickness. And he is the true brazen serpent, that can cure that poison, wherewith the fiery serpents of my sins have stung and poysoned my sick and wounded soul. And give me, I beseech thee, thine holy Spirit, which may assure me of mine adoption, and that may confirm my faith, increase my repentance, enlighten my understanding, purifie my heart, rectify my will
and

and affections, and so sanctifie me throughout, that my whole body, soul and spirit may be kept unblamable untill the glorious coming of my Lord Jesus Christ. And now, o Lord, I give thee hearty thanks, and praise, for that thou hast this day preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise, defend me this night from the roaring lion, which night and day seeketh to devour me. Watch thou, o Lord, over me this night, to keep me from his temptations and tyranny: and let thy mercy shield me from his unappeasable rage and malice. And to this end I commend my self into thy hands and protection: beseeching thee, o my Lord and God, not to suffer Satan, nor any of his evil members, to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live and die unto thee, and to the glory of thy Name, and the salvation of my soul. Lord, bless and

defend all thy chosen people every where. Grant our King and Prince Elector a long and happy reign over us! Bless our gracious Queen, Her Highness the Kings Mother, the Royal Prince, and all the Family of Saxon-Princes, together with all our Magistrates and Ministers, especially this good University, as the Seat of true Religion, and the Nursery of all sorts of Arts and Sciences. Bethou, o Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kind of sickness, need, or misery. Finally, good Father, give me grace to be one of those wise Virgins, which may have my heart prepared, like a lamp furnished with the oyl of faith, and the light of good works, to meet the Lord Jesus, the sweet Bride-groom of my soul, at his second and sudden coming in glory. Grant this, o God, for Christ Jesus sake, my onely Saviour and Mediator, in whose blessed Name, and in whose own words I call upon thee, as he hath taught me:

Our Father which art in Heaven &c.

A MOR-

A MORNING-PRAYER FOR THE
SABBATH-DAY.

O Lord most high, o God eternal, all whose works are glorious, and whose thoughts are very deep: there can be no better thing, than to praise thy Name, and to declare thy loving kindness in the morning on thy holy and blessed Sabbath-day. For it is thy will and commandment, that we should sanctify this day in thy service and praise; and in the thankful remembrance, as of the world by the power of thy Word, so of the redemption of mankind by the death of thy Son. Thine, o Lord, I confess, is greatness, and power, and glory, and victory, and praise: for all that is in heaven and earth, is thine. Thine is the kingdom, o Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reighnest over all, and in thine hand is power and strength, and in thine hand is it to make great, and to give grace unto all. Now therefore, o my Lord, I praise thy glorious Name, that whereas

↓

OR-

I a wretched sinner, have so many ways provoked thy Majesty to anger and displeasure, thou notwithstanding of thy favour and goodness (passing by my prophaneness and infirmities) hast vouchsafed to add this Sabbath again unto the number of my days. And vouchsafe, o heavenly Father, for the merits of Jesus Christ thy Son, to pardon and forgive me all my sins and misdeeds. Especially, o Lord, cleanse my soul from those filthy sins, that are habitual and customary to me, purge me of them with the blood of thy most pure and undefiled Lamb, which taketh away the sins of the world. And let thy Holy Spirit more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in newness of life, and holiness of conversation. And as of thy mercy thou hast brought me to the beginning of this blessed day: so I beseech thee, make it a day of reconciliation betwext my sinful soul and thy Divine Majesty. Give me grace to make it a day of repentance
unto

unto thee, that thy goodness may seal
it to be a day of pardon unto me; and
that I may remember, that the keeping
holy of this day is a commandment
which thine own finger hath written;
that on this day I might meditate on
the glorious works of our creation and
redemption, and learn how to know
and to keep all the rest of thy holy laws
and commandments. And when
anon, I shall with the rest of the holy
assembly appear before thy presence
in thy house, to offer unto thee our
morning-sacrifice of praise and prayer,
and to hear what thy Spirit, by the
preaching of thy word, shall speak un-
to thy servant; o let not my sins stand as
a cloud to stop my prayers from a-
scending unto thee, or to keep back
thy grace from descending by the word
into my heart. I know, o Lord,
and tremble to think, that three parts
of the good seed falls upon bad ground.
O let not my heart be like the high-way,
which through hardness, and want of
true

true, understanding receiveth not the
 seed, till the evil one cometh, and
 catcheth it away; nor like to the stony
 ground, which heareth with joy for a
 time, but falleth away as soon as per-
 secution ariseth for the Gospels sake;
 nor like the thorny ground, which by
 the cares of this world, and the deceit-
 fulness of riches, choketh the word
 which it heareth, and maketh it alto-
 gether unfruitful: but that like unto
 the good ground, I may hear thy
 word with an honest and good
 heart, understand it, and keep it, and
 bring forth fruit with patience, in that
 measure, that thy wisdom shall think
 meet for thy glory, and mine ever-
 lasting comfort. Open likewise, I be-
 seech thee, o Lord, the door of utter-
 ran ce unto thy faithful servant, whom
 thou hast sent unto us, to open our
 eyes, that we may turn from darkness
 to light, and from the power of Satan
 unto God: that we may receive for-
 giveness of sins, and inheritance
 among

among them which are sanctified by
faith in Christ. And give me grace to
submit myself unto his ministry, as
well when he terrifieth me with judge-
ments, as when he comforteth me
with thy mercies; and that I may ha-
ve him in singular love for his works
sake: because he watcheth for my soul,
as he that must give an account for the
same unto his Master. And give me
grace to behave myself in the holy
congregation with comeliness and re-
verence, as in thy presence, and in
the sight of thy holy Angels. Keep me
from drowsiness and sleeping, and
from all wandering thoughts, and
wordly imaginations. Sanctify my
memory, that it may be apt to receive,
and firm to remember those good and
profitable doctrines, which shall be
taught unto us out of thy word. And
that through the assistance of thy Holy
Spirit, I may put the same lessons in
practise for my direction in prosperity,
for my consolation in misery, for the
amend-

amendment of my life, and the glory of thy Name. And that this day, which godless and prophane persons spend in their own lusts and pleasures, I as one of thy obedient servants, may make my chief delight to consecrate it to thy glory and honour, not doing my own ways, nor seeking mine own will, nor speaking a vain word; but that ceasing from the works of sin, as well as from the works of mine ordinary calling, I may through thy blessing feel in my heart the beginning of that eternal Sabbath, which in unspeakable joy and glory I shall celebrate with thy saints and angels, to thy praise and worship, in thy heavenly kingdom for ever more. All which I humbly crave at thy hands in the name and mediation of my Lord Jesus Christ in that form of prayer which he himself hath taught me:

Our Father which art in Heaven &c.

AN

AN EVENING-PRAYER FOR THE LORDS DAY.

O holy, holy, holy, Lord God of Sabbath, suffer me, who am but dust and ashes, to speak unto thy most glorious Majesty. I know that thou art a consuming fire, I acknowledge, that I am but withered stubble. My sins are in thy sight, and Satan stands at my right hand to accuse me for them: I come not to excuse, but to judge myself worthy of all those judgements, which thy justice might most justly inflict upon me, a wretched creature for my sins and transgressions. The number of them is so great, the nature of them is so grievous, that they make me seem vile in mine own eyes, how much more loathsome in thy sight? I confess, they make me so far from being worthy to be called thy son, that I am altogether unworthy to have the name of thy meanest servant. And if thou shouldst but recompence me according to my desert, the earth (as weary of such a sinful burden) should open her mouth.

S

and

and swallow me up, like one of Dathans family, into the bottomless pit of hell. For if thou didst not spare the natural branches, those angels of glorious excellency, but huedst them down from the heavenly habitations, into the pains of hellish darkness, to be kept unto damnation; when they sinned but once against thy Majesty; and didst expel our first Parents out of Paradise, when they did but transgress one of thy laws: alas, what vengeance may I expect, who have not offended in one sin onely, heaping daily sin upon sin, without any true repentance, drinking iniquity as it were water, ever powring in, but never powring out any filthiness, and have transgressed not one but all thy holy laws and commandments. Yea this present day which thou hast straightly commanded me to keep holy to thy praise and worship, I have not so religiously kept and observed, not prepared my soul in that holiness and chastity of heart, as was fit to meet thy blessed Majesty in the holy assembly of thy saints.

saints. I have not attended to the preaching of thy Word, nor to the administration of thy Sacraments with that humility, reverence and devotion, that I should. For though I was present at those holy exercises in my body; yet, Lord, I was overtaken with much drowsiness: and when I was awake, my mind was so distracted and carried away with vain and wordly thoughts, that my soul seemed to be absent, and out of the church. I have not so duely (as I should) meditated with myself, nor conferred with my family, upon those good instructions which we have heard and received out of thy holy Word, by the publick Ministry. For default whereof Satan hath stoln the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. Though I know, where many of my poor brethren live in want and necessity, and some in pain, and comfortless: yet I have no remembered to relieve the one with my alms,

nor the other with consolations: but I have feasted my self, and satisfied mine own lusts: I have spent the most part of the day in idle talk, vain sports and exercises. And for all these my sins my conscience crieth guilty, thy law condemns me; and I am in thy hand to receive the sentence and curse that is due to the wilful breach of so holy a commandment. But what if I am by thy law condemned? yet, Lord, thy Gospel assureth me that thy mercie is above all thy works: that thy grace transcends thy law; and thy goodness delighteth there to reign, where sins do most abound. In the multitude therefore of the mercies and merits of Jesus Christ my saviour, I beseech thee, O Lord (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon, and forgive me all those my sins; and all the errors of this day, and of my whole life; and free my soul from that curse and judgement which is due unto me for them. Thou that didst justify the contrite

Publican for four words of confession, and receivedst the prodigal child (when he had spent all the stock of thy grace) into favour upon his repentance: pardon my sins likewise, o Lord, and suffer me not to perish for my transgressions. Oh spare me, and receive me into thy favour again! Wilt thou, o Lord, reject me, who hast received all publicans, harlots, and sinners; that upon repentance sued to thee for grace? shall I alone be excluded from thy mercy? Far be it from me to think so: for thou art the same God of mercy unto me that thou wast unto them, and thy compassions never fail. Wherefore, o Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner: but exercise thy long-sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but onely those bloody wounds, bitter death and passion, which thy blessed Son, my onely Saviour, hath suffered for me.

Him in whom onely thou art well pleased, I offer unto thee for all my sins, wherewith thou art displeased. He, my Mediatour, the request of whose blood speaking better things than that of Abel, thy mercy can never gainsay. Illuminate my understanding, and sanctifie my heart with thy holy Spirit that it may bring to my remembrance all those good and profitable lessons, which this day and at other times have been taught me out of thy holy Word; that I may remember thy commandments to keep them, thy judgements to avoid them, and thy sweet promises to rely upon them in time of misery and distress. And now, o Lord, I resign myself to thy most holy will. O receive me into thy favour, and so draw me by thy grace unto thyself, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbaths in this life, as that, when this life is ended, I may with all thy saints and angels celebrate an eternal Sabbath of joyes and
 prai-

praise, to the honour of thy most glorious Name in thy heavenly kingdom for evermore. All this I humbly beg and crave at thy hands, o Father, concluding this imperfect prayer in that absolute form of prayer, which thy onely beloved Son, our blessed Saviour, hath taught us, saying:

Our Father which art in Heaven &c.

A PRAYER FOR GRACE.

O most gracious God, from whom every good and perfect gift cometh, I wretched creature that am not able of my self so much as to think a good thought, beseech thee to work in me both to will and do according to thy good pleasure. Inlighten my mind that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord work in my heart a true Faith, a purifying Hope, and an unfeigned Love towards thee; give me a full Trust on thee, Zeal for thee, Reverence of all things that relate to thee; make me Fearful to offend thee, Thankful for thy mercies, Humble under thy

corrections, Devout in thy service, Sorrowful for my sins; and grant that in all things I may behave myself so, as befits a creature to his Creator, a servant to his Lord; enable me likewise to perform that Duty I owe to myself; give me that Meekness, Humility, and Contentedness, whereby I may always possess my soul in patience and thankfulness; make me diligent in all my duties, watchful against all temptations, perfectly pure and temperate, and so moderate in my most lawful enjoyments, that they never become a snare to me; make me also, o Lord, to be so affected towards my neighbour, that I never transgress that Royal law of thine, of loving him as myself; grant me exactly to perform all parts of justice, yielding to all whatsoever by any kind of right becometh their due, and give me such bowels of mercy and compassion, that I may never fail to do all acts of charity to all men, whether friends or enemies, according to thy command and example. Finally, I beseech thee,

O Lord, to sanctifie me throughout, that my whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ, to whom with thee and the holy Ghost be all honour and glory for ever. Amen!

A PRAYER FOR A SICK PERSON.

O merciful and righteous Lord, the God of health and of sickness, of life and of death, I most unfeignedly acknowledge, that my great abuse of those many days of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, o Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against him. And, o thou merciful Father, who designest not the ruine, but the amendment of those, whom thou scourgest, I beseech thee by thy grace so to sanctify this correction of thine to me, that this sickness of my body may be a means of health to my soul; make me diligent to search my heart, and do thou,

thou, o Lord, enable me to discover every accursed thing, how closely soever concealed there, that by the removal thereof I may make way for the removal of this punishment. Heal my soul, o Lord, which hath sinned against thee; and then if it be thy blessed will, heal my body also: restore the voice of joy and health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou hast otherwise disposed, if thou hast determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it: give me that sincere and earnest repentance, to which thou hast promised mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys, which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me,

pa-

patiently to wait, till my change come. And grant, o Lord, that when my earthly house of this tabernacle is dissolved, I may have a building of God, an house not made with hands, eternal in the heavens; and that for his sake, who by his precious blood hath purchased it for me, even Jesus Christ. Amen.

A THANKSGIVING FOR RECOVERY.

O gracious Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnify thee, that thou hast in love to my soul delivered it from the pit of corruption, and restored me to health again; it is thou alone, o Lord, thou hast preserved my life from destruction thou hast chastened and corrected me, but thou hast not given me over unto death. O let this life which thou hast thus graciously spared, be wholly consecrated to thee. Behold, o Lord, I am by thy mercy made whole, o make me strictly careful to sin no more, lest a worse thing come unto me. Lord, let not this reprieve thou hast not given me, make me secure, as thinking
that

that my Lord delayeth his coming, but grant me, I beseech thee, to make a right use of this long-suffering of thine, and so to employ every minute of that time thou shalt allow me, that when thou shalt appear, I may have confidence, and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared; O let it be a perpetual admonition to me to watch for my Masters coming. And when the pleasures of sin shall present themselves to entice me, o make me to remember, how bitter they will be at the last. O Lord, hear me, and as thou hast in much mercy afforded me time, so grant me also grace to work out my own salvation, to provide oyl in my lamp, that when the Bride-groom cometh, I may go in with him to the marriage. Grant this, I beseech thee, for thy dear Sons sake, Amen.

A PRAYER FOR DILIGENCE AND
IMPROVEMENT IN STUDIES, OR
LEARNING.

O Lord, who hast in thy wisdom ordained that man should be born to labour, suffer me not to resist that design of thine, by giving my self up to sloth and idleness; but grant, I may so imploy my time, and all other talents thou hast intrusted me with, that I may not fall under the sentence of the slothful and wicked servant. Especially I beseech thee, o Lord, that thou wouldst vouchsafe me thy holy Spirit, the Spirit of wisdom and knowledge, that I may successfully travel in my studies, and improve in my learning, not to satisfy my greedy affections, or desire to get vain honour, earthly riches, or wordly pleasures, but to follow thine holy ordinances, to advance the good of Church, School, or State, and to glorify thy holy Name. So, my Father, if it be thy will, make me some way useful to others, that I may not live an un-
pro-

profitable part of mankind; but however, o Lord, let me not be useless to my self, but grant I may give all diligence to make my calling and election sure. My soul is beset with many and vigilant adversaries; (as chiefly are the sinful lusts of youth) o let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation; enduring hardness as a good souldier of Jesus Christ, till at the last from this state of warfare thou translate me to the state of triumph and bliss in thy kingdom, through Jesus Christ. Amen!

**PRAYERS TO BE SAID BEFORE
AND AFTER THE SACRA-
MENT.**

A CONFESSION OF SINS.

O Lord, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head,

head, and my trespass is grown up
even unto heaven. I have wrought
all these great provocations, and that
in the most provoking manner; they
have not been only single, but repeat-
ed acts of sin: for, o Lord, of all this
black catalogue which I remember
now, and may bring forth before thee,
how few are there which I have not
often committed? nay which are not
become even habitual and customary to
me? And to this frequency I have
added both a greediness, and obstinacy
in sinning, turning into my course, as
the horse rusheth into the battel, doing
evil with both hands earnestly, yea
hating to be reformed, and casting thy
words behind me, quenching thy Spi-
rit within me, which testified against
me, to turn me from my evil ways,
and frustrating all those outward
means, whether of judgement or mer-
cy, which thou hast used to draw me
to thy self. Nay, o Lord, even my
repentances may be numbred amongst
my

my great sins: they have some times been feigned and hypocritical, always so slight and ineffectual, that they have brought forth no fruit in the amendment of life; but I have still returned with the dog to the vomit, and the sow to the mire again, and have added the breach of resolutions and vows to all my former guilts. Thus, o Lord, I am become out of measure sinful, and since I have thus chosen death, I am most worthy to take part in it, even in the second death, the lake of fire and brimstone. This, this, o Lord, is in justice to be the portion of my cup; to me belongs nothing but shame and confusion of face eternally; but to thee, o Lord God, belongeth mercy and forgiveness, though I have rebelled against thee: o remember not my sins, and offences, but according to thy mercy think thou upon me, o Lord, for thy goodness. Thou sentest thy Son to seek and to save that which was lost; behold, o Lord, I have gone astray like a sheep that is lost; o seek thy servant, and bring

bring me back to the Shepherd and Bishop of my soul. Let thy Spirit work in me a hearty sense and detestation of all my abominations, that true contrition of heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all iniquity, and receive me graciously; and for his sake who hath done nothing amiss, be reconciled to me who have done nothing well; wash away the guilt of my sins in his blood, and subdue the power of them by his grace: and grant, O Lord, that I may from this hour bid a final adieu to all ungodliness and worldly lust, that I may never once more cast a look toward Sodom, or long after the flesh-pots of Egypt; but consecrate my self entirely to thee, to serve thee in righteousness and true holiness, reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord and blessed Saviour. Amen!

A PRAYER BEFORE THE SACRAMENT.

O most merciful God, who hast in thy great goodness prepared this spiri-
T
tual

tual feast for sick and famished souls,
 make my desires and gasping after it an-
 swerable to my needs of it. I have, with
 the prodigal, wasted that portion of
 grace thou bestowedst upon me; and
 therefore do infinitely want a supply
 out of this treasury: But, o Lord, how
 shall such a wretch as I dare to approach
 this holy Table? I am a dog, how shall I
 presume to take the childrens bread? or
 how shall this spiritual Manna, this food
 of Angels, be given to one who hath
 chosen to feed on husks with swine?
 nay to one who hath already so often
 trampled these precious things under
 foot, either carelessly neglecting, or un-
 worthily receiving these holy myste-
 ries? O Lord, my horrible guiltiness
 maketh me tremble to come, and yet
 makes me not dare to keep away; for
 where, o Lord, shall my polluted soul
 be washed, if not in this fountain, which
 thou hast opened for sin and for un-
 cleanness? Hither therefore I come, and
 thou hast promised, that him that co-
 meth to thee, thou wilt in no wise cast
 out: This is, o Lord, the blood of the
 New

souls, New Testament; grant me so to receive
 it, that it may be to me for remission of
 sins; and though I have so often and so
 wretchedly broken my part of that co-
 venant, whereof this Sacrament is a seal,
 yet be thou graciously pleased to make
 good thine, to be merciful to my un-
 righteousness, and to remember my
 sins and my iniquities no more: and
 not only so, but to put thy laws into my
 heart, and to write them in my mind,
 and by the power of thy grace dispose
 my soul to such a sincere and constant
 obedience, that I may never again pro-
 voke thee. Lord, grant, that in these
 holy mysteries I may not only com-
 memorate, but effectually receive my bless-
 ed Saviour and all the benefits of his
 Passion, and to that end give me such a
 preparation of soul as may qualify me
 for it; give me a deep sense of my sins and
 unworthiness, that being weary and
 heavy laden, I may be capable of his re-
 freshings, and by being suppled in my
 own tears, I may be the fitter to be
 washed in his blood; raise up my dull
 and earthly mind from groveling here
 below

below, and inspire it with a zeal, that I may with spiritual affection approach this spiritual feast; and let, o Lord, that infinite love of Christ in dying for so wretched a sinner, inflame my frozen benumbed soul, and kindle in me that sacred fire of love to him, and that so vehement, that no waters may quench, no floods drown it, such as may burn up all my dross, not leave one unmortified lust in my soul: and such as may also extend it self to all whom thou hast given me command and example to love, even enemies, as well as friends. Finally, o Lord, I beseech thee to cloath me in the wedding-garment, and make me, though of my self a most unworthy, yet by thy mercy an acceptable guest at this holy Table; that I may not eat nor drink my own condemnation, but may have my pardon sealed, my weakness repressed, my corruptions subdued, and my soul so inseparably united to thee, that no temptations may ever be able to dissolve the union, but that being begun here in grace, it may be consummated in glory. Grant this, o Lord, for thy dear Sons sake, Jesus Christ. Amen!

that A THANKSGIVING AFTER THE
 roach SACRAMENT.

O thou fountain of all goodness, from
 whom every good and perfect gift
 cometh, and to whom all honour and
 glory should be returned, I desire with
 all the most fervent and inflamed affect-
 ions of a grateful heart, to bless and prai-
 se thee for thole inestimable mercies
 thou hast vouchsafed me. Lord, what is
 man that thou shouldest so regard him,
 as to send thy beloved son to suffer such
 bitter things for him? But, Lord, what
 am I, the worst of men, that I should ha-
 ve any part in this atonement, who ha-
 ve so often despised him and his suffer-
 ings? O the height and depth of this mer-
 cy of thine, that art pleased to admit me
 to the renewing of that covenant with
 thee, which I have so often and so per-
 versly broken! that I who am not
 worthy of that daily bread, which
 sustains the body, should be made par-
 taker of this bread of life, which
 nourisheth the soul, and that the God of
 all purity should vouchsafe to unite
 himself to so polluted a wretch! O my
 God, suffer me no more, I beseech thee

to turn thy grace into wantonness, to make thy mercy an occasion of security; but let this unspeakable love of thine constrain me to obedience, that since my blessed Lord hath dyed for me, I may no longer live unto myself, but to him. O Lord, I know, there is no concord between Christ and Belial; therefore since he hath now been pleased to enter my heart, o let me never permit any lust to chase him thence, but let him that hath so dearly bought me, still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies; but especially deliver me from my self, from the treachery of my own heart, which is too willing to yield it self a prey. And where thou seest I am either by nature or custom most weak, there do thou, I beseech thee, magnify the power in my preservation. And, Lord, let my Saviours sufferings for my sins, and the vows I have now made against them, never depart from my mind; but let the

re-

remembrance of the one enable me to perform the other, that I may never make truce with those lusts, which nailed his hands, pierced his side, and made his soul heavy to the death: but that having now anew lifted myself under his banner, I may fight manfully, and follow the Captain of my salvation, even through a sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare. O be thou my strength, who am not able of my self to struggle with the slightest temptations! How often have I turned my back (o shame!) in the day of battle? How many of these sacramental vows have I violated? And, Lord, I have still the same unconstant deceitful heart to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside like a broken bow; but that having my heart whole with thee, I may continue steadfast in thy covenant, that not one good

purpose which thy Spirit hath raised in
me this day, may vanish, as so many ha-
ve formerly done; but that they may
bring forth fruit unto life eternal.
Grant this, o merciful Father, through
the merits and mediation of my cruci-
fied Saviour. Amen!

*Glory be to the Father, and to the Son,
and to the holy Ghost; as it was in the
beginning, is now, and ever shall be;
world without end. Amen!*



sed in
yha-
may
rnal.
ough
ruci-
rob
e Sas,
e: il
yui
raw
non
slyls
ov
in li
le li
An
fast
pres
bns
lo lo
sel
msu
ford
W
fat

+

3050. aa. 10.

A

15

Print

THE
Holy Bible,

CONTAINING

The Old Testament

AND

THE NEW:

Newly translated out of the

Original Tongues,

And with the former Translations diligently
compared and revised.

By His Majesty's special Command.

Appointed to be read in Churches.

L O N D O N,

Printed by *Thomas Baskett* and *Robert Baskett*, Printers
to the King's most Excellent Majesty. 1743.

Cum Privilegio.

Price Two Shillings unbound.